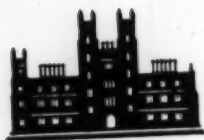


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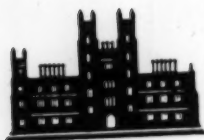
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A Plain and Easy
EXPLICATION
OF THE
ASSEMBLIES

Shorter Catechism;

Confirmed with plenty of Scripture-
Proofs;

*Very useful to all; Especially to those
of Weaker Capacity.*

By the late Mr. THOMAS HALL Minister at
Enver, alias Larne, in the Kingdom of Ireland.

1 Pet. 3. 15. ----- Sanctify the Lord God in your
Hearts, and be ready always to give an Answer
to every Man that asketh you a Reason of the
Hope that is in you, with Meekness and Fear.

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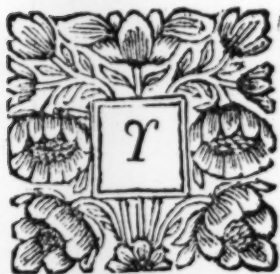
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To the People of my
Charge, Inhabitants in
the Paroch of EN-
VER *alias* LARNE
in the Kingdom of
IRELAND.

Beloved in Christ,



*You know, that ever
since my entry un-
to the Work of the
Ministry amongst
you, which was in
the Year 1646.
save, under Per-
secution, when I was either obliged
to*

Lord, &c. As may be evident from these Words Matth. 25. 14. to. 30. That these who did trade with the Masters Talents, encreased the same, and obtained a comfortable Reward, while he who hid the Talent, received sad Punishment. The Concerns of this present Life, takes up too much of our thoughts and Time; many being rather like Martha, careful and troubled about many things, even to the neglect of the one thing needful, then like Mary, who choosed that good part which should not be taken away from her Luke 10: 41. 42. I shall only recommend one thing more to you, In your studying knowledge, study the Love of the truth, and to have your Knowledge of a saving import, els all your labour will be lost; and seek to have the Experimental, and Practicall Knowledge of the Truths of Effectual Calling, of Faith in Jesus Christ, and of Repentance unto life, as you have them opene up in this Book. I will

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not detain you longer from the Book it
self; you have in my Answers Scrip-
ture-Citations, at the close of that
part of the Answer, they are brought
to prove, as the most easie way to go to
them in your Bibles. I have not set
down the Scripture Proofs at large,
of purpose that you who are so desirous
of it, may have it at an easie Price,
Every Answer will read dist nctly,
passing the Citations. That all may be
useful and prove a successful mean of
your Growth in the saving Knowledge
of the Truth, shall be the desire of him
who by Reason of his Change, is obliged
to seek your Good. I conclude with these
Words of Paul to the Ephesians, 1. 17.
and 6. 24. That the God of our Lord
Jesus Christ, the Father of Glory, may
give you the Spirit of Wisdom, and
Revelation in the Knowledge of him,
Grace be with all them, that love our
Lord Jesus Christ in sincerity, Amen,

THO. HALL.

PRE-

Preface

defatigably Diligent in Ministerial Duties, among the People of his Charge; so he was notably Instrumental, with some others of his Brethren, for promoting the Interest of Christ, and the Gospel, in that part of the Lords Vineyard, where they resided, or were called to labour: If the more Knowing and Learned, in this Age, Need it not, let them not grudge the use of this, to the more Ignorant and Unlearned; it being suited, to their Capacities: and though the Author was not Ignorant, that there were many Excellent Books of this nature already printed; yet, being importuned by his People, he could not deny this Testimony of his Respect to them, and his care of their Spiritual Good, and Edification: Toward which, we are very confident, that, through the Lords Blessing, this Catechism may be of good Use: And therefore
we

to the Reader.

we recommend it to the Perusal of
all, the Younger sort especially, and
Masters of Families, who may here-
by be helped, in the needful Work
of Instructing such as are under their
Charge.

*Edinburgh, the 14th.
of October, 1697.*

Gil. Rule.

Jo. Law.

Mr. Geo. Meldrum.

John Anderson Sen.

Cate-



Catechetical QUESTIONS AND ANSWERS,

Leading into a more particular
noticeing, and more full under-
standing, of what is contained, in
the several Answers, of the *Shorter*
Catechism of the *Assembly of Di-*
vines at Westminster.

QUESTION I,

What is the chief end of Man?

A. Man's chief end is, to
glorifie God, and to enjoy him for
ever.

Q. What is to be understood, by mans chief end?

A. That which, in all things, Man ought chiefly
to intend and pursue.

Q. Is it but one chief end, or two, to glorify God, and enjoy him for ever ?

A. One chief End, with Two Branches.

Q. What is it, to glorifie God ?

A. Not to add any Glory to him; for that is impossible, he being infinitely Glorious in himself; but to observe and shew forth his Glory, as he manifesteth it in Word, and Works. Psal. 50. 23. and 86, 12: to believe his word, Rom. 4. 20. to live according to his will, 1 Cor 6. 20. and to do all things, to his Glory 1 Cor. 10. 31.

Q. What is it, to enjoy him for ever ?

A. To enjoy the manifestations of his gracious presence here on Earth Job. 14. 21. 23. and of his glorious presence for ever, hereafter in Heaven, Jo. 17. 24.

Q. Do all men make this their chief end; to glorify God, and enjoy him for ever ?

A. Man, by the fall, is fallen from making this his chief end, to glorifie God, and enjoy him for ever, Eccles. 7. 29. but such as are restored by Grace, do in some measure and acceptably, tho imperfectly, make it their chief end, and desire, to do it more perfectly, Psal. 73. 25.

Q. Are there any other ends of Man, beside this chief end ?

A. Man has many times other ends, which he ought not to have, Jam. 4. 3. and there are other ends which man may and ought to have, commonly called Subordinate ends, 1 Theff. 4. 11, 12.

Q. Of how many severall kinds, are all the other ends, which men either have, and ought not to have, or have, and may and ought to have ?

A. Of Four kinds; Some unlawful ends of lawful Actions. as when man gives alms to be seen of Men, Matth. 6. 2, Some unlawful ends of unlawful Actions,

as when wicked Counsellors contrive an unlawful law to the end, they may make such suffer, as they know, will not obey, *Dan 6. 4.* &c Some lawful ends of unlawful Actions, as when a Man lyes, to save his Life, *Gen. 12. 13.* Some lawful ends of lawful Actions, as when a man works with his hands: that he may have to give to him that needeth, *Eph. 4. 27.*

Q. What is to be thought of unlawful ends of lawful Actions?

A. They spoil the goodness of the Action, *Matth. 6. 1.* &c. save when by a principle of Grace, they are disallowed and Repented of, *Rom. 7. 15. 16. 17.*

Q. What is to be thought, of unlawful Ends of unlawful Actions?

A. They show the greater wickedness in the Actor, and do aggravate the sinfulness of the unlawful Action *Daniel 6. 24.*

Q. What is to be thought, of lawful Ends of unlawful Actions?

A. They do nothing justify the unlawful action, for we must not do evil, that good may come of it, *Rom. 3. 8.*

Q. What is to be thought, of lawful ends of lawful Actions?

A. They influence the goodness of the action, especially when the chief end has it's own place, *Matth. 6. 22. 23.*

2. *Q. What Rule hath God given to direct us, how we may glorifie and enjoy him.*

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only Rule

to direct us, how we may glorific and enjoy him.

Q. Where is the word of God contained?

A. In the Scriptures.

Q. In what sense, is the word of God said to be contained in the Scriptures?

A. Not, that the Scriptures were all written with Gods own Finger, as the Ten Commandments were on the two Tables of Stone, *Exod. 31, 18.* But that they are all given by inspiration of God, *2 Tim. 3, 16.* And Holy Men of God, who were the Penmen of them, wrote them as they were moved by the Holy Ghost. *2 Pet. 1, 21.*

Q. How does it appear, that the Scriptures are the word of God?

A: By their Divine Matter, *Hof. 8, 12, Stile, 1 Cor. 2, 13,* and efficacy: *Psal. 19, 7. &c.* all which are best discerned, by the doers of the word, contained in them, *John 7, 17.*

Q. Why are the Scriptures so called?

A. Because they contain the written word of God.

Q. Why has God put his word in writing?

A. To be a standing Rule of Faith and manners, for the use of the Church in all times, *Isa. 8, 20,* and because, as to us, it is a more sure way of Divine Revelation than any other, *2 Pet. 1, 19.*

Q. How are the Scriptures divided?

A. In the Scriptures of the Old Testament, and the Scriptures of the New Testament.

Q. Why are the Scriptures of the Old and New Testament so called?

A. The word Testament. in the Hebrew Language, does properly signify *Covenant*, and is Translated in the Greek Language, by a word which properly signifies *Testament*, and applyed to the Scriptures is distinguished in old Covenant, *Heb: 8, 13,* and New Covenant

nant, *Heb: 8, 8*, or Old Testament, *2 Cor. 3, 14*, and New Testament, *Heb. 9, 15*, the Covenant, contained in them, whether Old or New, being not a meer Covenant (which requires no confirmation by the Death of any party Covenanting) but having something common with a Testament, which requires to be confirmed by the Death of the Testator, *Heb: 9, 16, 17*. Christ confirms the Old Covenant, by his Death, as it was shadowed forth by slain Sacrifices and other types of old, *Rev: 13: 18* *Mat: 12, 37, 40*, and the New by dying in his own person, *Heb: 9, 12, 23*, which gives the Names of Old and New Testament, to the Scriptures, as they are distinguished.

Q. How may the Scriptures of the Old Testament be divided?

A. As they are divided in Books, Chapters and Verses, so the Books may be divided in Historical, Doctrinal, and Prophetical, as being so for the main, whatever may be particular passages in them.

Q. What are the Historical Books of the old Testament?

A. The five Books of Moses called *Genesis, Exodus, Leviticus, Numbers, and Deuteronomie*, the Book of *Joshua*, the Book of *Judges*, the Book of *Ruth*, the first and second Books of *Samuel*, the first and second Books of the *Kings*, the first and second Books of the *Chronicles*, the Books of *Ezra, Nehemiah, Esther*, and *Job*.

Q. What are the Doctrinal Books?

A. The Book of *Psalms*, the Book of *Proverbs*, the Book of *Ecclesiastes*, and the Song of *Solomon*.

Q. How may the Prophetical Books be divided?

A. In the Books of the greater and lesser Prophets.

Q. What are the Books of the greater Prophets?

A. *Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel.*

Q. Why are the Books of the greater Prophets so called?

A. Because, for the most part, they are greater Books

Q. What are the Books of the lesser Prophets?

A. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah Malachi

Q. Why are the Books of the lesser Prophets, so called?

A. Because they are lesser Books

Q. How may the Scriptures, of the New Testament, be divided?

A. In Historical, Epistolical. and Prophetical.

Q. What are the Historical Books of the New Testament?

A. The Four Gospels of Matthew, Mark, Luke, and John, together with the Book of the Acts.

Q. What are the Epistolical Books of the New Testament?

A. The Epistle of Paul to the Romans, The first and second Epistles to the Corinthians, his Epistle to the Galatians, his Epistle to the Ephesians, his Epistle to the Philippians, his Epistle to the Colossians, his first and second Epistle to the Thessalonians, his first and second Epistles to Timothy, his Epistle to Titus, his Epistle to Philemon, and his Epistle to the Hebrews, The general Epistle of James, the first and second general Epistles of Peter, The first, second and third general Epistles of John, with the general Epistle of Jude.

Q. What are the Prophetical Books of the New Testament?

A. There is but one Prophetical Book of the New Testament, the Book of the Revelation

Q. Why are the Scriptures of the Old and New Testament.

flament, said to be the only Rule to direct us, how we may glorify God, and enjoy him?

A. To hold forth the Perfection of the Scriptures 2 Tim. 3. 16, 17. and to exclude unwritten Traditions, Ancient Customs, and Practice of the Church, Sayings of the Fathers, Laws and Commands of Humane Authority, or what else the Papists, and others make of equal Authority with the Scriptures, or rather greater.

Q May not any of these be a Rule, in things not forbidden in the Scriptures?

A What is not contained in the Scriptures, is an adding to the Scriptures; and all adding to the Scriptures, is forbidden by the Scriptures, Deut 4. 2. Prov. 30. 6. Rev 22, 18.

Q Are the Scriptures of the Old Testament, a part of the Rule, no less than the New?

A. The many Citations of the Scriptures, of the Old Testament, that are made in the New. shews that they are a part of the Rule no less than the New; See Rom. 15. 4. 1 Cor 10. 6. 11.

Q Whether is it only the express Scriptures of the Old and New Testament, or is it, the true Consequences of either?

A. True Scripture-Consequences, whether of the Old or New Testament, are no less the Rule, than express Scriptures; as appears by diverse Passages of the Scriptures themselves, Matth. 22. 31, 32. Heb. 4. 8, and 8. 13. and elsewhere.

Q Are the Books of Apocrypha no part of Scripture?

A. The Books of Apocrypha are no part of Scripture, not being written by any of the Prophets, but after Malachi the last of them; nor being written in the Original Language of the Old Testament, nor acknowledged for Scripture, by the Church of the Jews, to whom

whom the Oracles of God were committed; *Ram. 1. 2.* nor having any thing of Scripture-Style, *2 Maccab. 15. 38, 39* but containing many things, fabulous and false, as in *Susanna, Bell, and the Dragon, and the Prayer of Manasseh, and the rest.*

3. Q *What doth the Scriptures principally teach?*

A. The Scriptures principally teach, what Man is to believe concerning God, and what Duty God requires of Man.

Q. *What do the Scriptures teach, to be believed, concerning God?*

A. That God is, what he is, what the Persons of the God-head are, God's Decrees, and how he doth execute them.

Q. *How doth it appear, that there is a God?*

A. The general Conviction of Mankind, causing all the World worship some Deity, true or imaginary, *Acts 17. 22, 28.* The Word of God, *Gen. 1. 1:* And all the Works of God, both of Creation, *Rom: 1. 19, 20.* And Providence, *Acts 14. 17. & 17. 24, 28.* shews that there is a God; Especially his extraordinary Providences, and miraculous Works, which exceed the Power of any Creature, *Exod. 8. 19* He has also been seen in the external Signs of his Presence, *Ex: 24. 10, 11.* And it may be supposed, that the greatest Atheists are, at least sometimes, not without their own Convictions of it, though they smother them, Compare *Psal. 14. 1.* with *10. 5.* and see *Rom, 1. 18.*

4. Q. *What is God?*

A. God:

A. God is a Spirit, Infinite, Eternal, and Unchangeable, in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

Q Into how many principal Heads, may all be referred, that is contained of God, in this Answer?

A Two.

Q What Two?

A His Being, and his Attributes.

Q What is God, in respect of his Being?

A A Spirit; John 4. 24.

Q What is a Spirit?

A. An incorporeal Substance, having no Flesh nor Bones, as a Man has; Luke 24. 39.

Q. Does not the Scripture ascribe Eyes, Ears, Hands and Feet to God?

A. That is, by speaking after the manner of men; to give us to understand, that God is able to perform all the Works of these bodily Members, in an Infinitely more perfect Way, than any Creature that has them, Psal. 94. 8. 9, 10.

Q. What is the meaning of the Word Attributes?

A. Gods Essential Properties, differing neither really from himself, nor one from another; called *Attributes*, because attributed or ascribed to him, Rom. 1. 20.

Q. Of how many Kinds are the Attributes of God set forth in this Answer?

A. Of two Kinds.

Q. What two?

A. Incommunicable and Communicable.

Q. How many incommunicable Attributes are there set forth, in this Answer?

A. Three.

Q What

Q What Three?

A. Infinite, Eternal, and Unchangeable.

Q What is the meaning of Infinite?

A. Boundless, or without measure, Job 11. 7, 8,

9. Psal 147. 5. 1 Kings 8. 27.

Q What is the meaning of Eternal?

A. Without Beginning, and without End. Psal. 90. 2.

Q What is the meaning of unchangeable?

A. Yesterday, and to day, and for ever the same, Heb. 13. 8 Without any Variableness, or shadow of turning. Isa. 1. 17.

Q Why are these three Attributes, called Incommunicable?

A. Because they cannot be communicate to any Creature.

Q In what is God Infinite, Eternal, and Unchangeable?

A. In his Being, and all his communicable Attributes.

Q How many communicable Attributes are there set forth in this Answer?

A. Six.

Q What six?

A Wisdom, Power, Holiness, Justice, Goodness, and Truth.

Q What is to be understood by the Wisdom of God?

A. An Essential Property in God, as he is Infinitely, Eternally, and Unchangeably Wise, Psal. 147. 5. Knowing all his Works from the beginning, Acts 15. 18. Making them all in Wisdom, Psal. 104. 24. And shewing particularly a manifold and deep Wisdom in the things of Christ, and the Church, Rom. 16. 25, 26, 27. and 11. 33, 34. 1 Cor. 2. 6, 7. Eph. 3. 10.

Q What is to be understood, by the Power of God?

A An

A. An Essential Property in God, as he is Infinitely, Eternally, and Unchangeably Powerful, *Psal.* 66. 7, To whom all things are possible, *Mark* 14. 36. Nothing Impossible, *Luke* 1. 37. Which doth not imply a Contradiction, i. e. he cannot do any thing repugnant to his own Nature; or to the Essence, or Essential Properties of other things, *Tit.* 1. 2. for that were an Act rather of Impotency, than of Power. He is therefore called God Almighty, *Gen.* 17. 1. Seen to be so, both in the Works of Creation, *Rom.* 1. 20. and Providence, *Heb.* 1. 3. *Dan.* 4. 35. Particularly about Christ, *1/a.* 42. 1. *Acts* 10. 38. *Eph.* 1. 20. *Matth.* 24. 30. And the Church, *Matth.* 16. 18. And every true Believer, *Eph.* 1. 19. *1 Pet.* 1. 5.

Q What is to be understood, by the Holiness of God?

A An Essential Property in God, as he is Infinitely, Eternally, and Unchangeably Holy, of purer Eyes than to behold Evil, *Hab.* 1. 13. Before whom, the Holy Angels, Proclaiming his Holyness, do cover their Faces, and Feet, *1/a.* 6. 2, 3. Holy in all his Works, *Psal.* 145. 37. And giving an Holyness to all, whether Persons, or Things; which he in a special manner appropriates to himself, *Psal.* 5, 7, and 43, 3. *Ezek.* 22, 8. *Rom.* 7, 2, *1 Cor.* 7. 14,

Q What is to be understood, by the Justice of God?

A An Essential Property in God, as he is Infinitely, Eternally, and Unchangeably Just, and Righteous; *Deut.* 30. 4. Doing no Iniquity, *Zeph.* 3. 5. Righteous in all his Ways, *Psal.* 145. 17. Rendering to every Man, according to his Deeds, *Rom.* 2. 8. Punishing Sin, *Dan.* 9. 7. *Lam.* 3. 59. *2 Thess.* 1. 6. And rewarding Good, *Heb.* 6. 10. *2 Thess.* 1. 7. *1 John* 11. 9.

Q What is to be understood, by the Goodness of God?

A An Essential Property in God, as he is Infinitely, Eternally,

Eternally, and Unchangeably Good; none good but he, *Mat.* 19. 17. Good, and doing good, *Psal.* 119. 68. Good to all, *Psal.* 145. 9. Satisfying the desire of every living thing, *Psal.* 145. 15. Good to the Evil and to the Good; to the Just, and to the Unjust, *Matth.* 5. 45. Especially Good to *Israel*, and such as be of a clean Heart, *Psal.* 73. 1.

Q What is to be understood, by the Truth of God?

A An Essential Property in God, as he is infinitely, Eternally and Unchangeably True; One who cannot lye *Titus* 1. 2. *Heb.* 6, 18. Whose Veracity is such, that his foretelling of any thing, does necessarily influence the certainty of the event, *John* 12. 35, 40. Faithfully performing all his promises, *Heb.* 10, 23, and exactly executing all his Threatnings, *Zach.* 1, 16, in the ways he intends them, *Jona* 3, 4, doing all his Works in truth, *Psal.* 111, 8.

Q Why are these called, Communicable?

A Because, of the Analogical resemblance, and affects of them in the Creatures *Gen.* 1. 27. *2 Pet.* 1. 4.

Q What use is to be made, of this description of God, given in this answer

A To conceive of God, as incomparable, *Psal.* 89. 6. *Isa.* 40, 18, and 46. 5. And Incomprehensible, *Job* 7. 8, 9. Admiring his Excellency, *Rom.* 11, 33, Making him our Fear and Trust, *Jer.* 10, 7. *Isa.* 26 4, And the chief Object of all our Affections, *Psal.* 73, 25.

5. *Q* Are there more Gods than one?

A There is but one only, the living and true God.

Q Why is that one God, called the living God?

A Be-

A Because he hath life in himself. *John* 5. 26. And is the giver of what life is, in any living Creature, *Acts* 17. 28.

Q Why is he called, the true God?

A Because he truly is God, and to distinguish him from all false Gods, *1 John* 5. 20. *Jer.* 10. 10.

Q Why is living and true, put together in the Answer?

A Because the living God, is the only true God; and the true God the only living God, *Jer.* 10. 10, *1 Theß* 1. 9.

6 *Q.* How many Persons are there in the Godhead?

A. There are three Persons in the Godhead, The Father, the Son, and the Holy Ghost, and these three are one God, the same in Substance, equal in Power and Glory.

Q What number of Persons are there, in the Godhead?

A Three, *1 John* 5. 7.

Q What are the Names of the three Persons, in the Godhead?

A The Father, the Son, and the Holy Ghost, *Matth.* 28. 19.

Q Is the Father God?

A Yes, *Mat.* 16. 16. *Gal.* 1. 1.

Q Is the Son God?

A Yes, *Heb.* 1. 8.

Q Is the Holy Ghost God?

A Yes, *Acts* 5. 3, 4

Q Are not these three Gods?

B

A No.

A No, they are three Persons, *Heb. 1. 3.* and but one God, *Deut. 6. 4.*

Q How are they three Persons?

A They are distinguished, by their Personal Properties

Q What are their Personal Properties?

A It is proper to the Father to beget the Son, and to the Son to be begotten of the Father, *Heb. 1. 5, 6, 8.* *Jo. 1. 14, 18.* and to the Holy Ghost to proceed from the Father and the Son, *John 15. 26.* *Gal. 4. 6.*

Q How are they one God?

A They are the same in Substance.

Q What is the meaning of that, the same in Substance? (Spirit,

A They are not three Spirits, but one and the same

Q Why are they named in this order, First The Father; then the Son; and then the Holy Ghost?

A Not, as if one of them were before an other, in order of time, for they are all Co-eternal; neither as if one of them were before an other, in order of Dignity or Greatness; for they are all equal: But because of an order of existing and working, which they have amongst themselves: the Father existing and working from himself; The Son existing and working from the Father; And the Holy Ghost existing and working from the Father and the Son, *John 5. 19.* and *16. 14.*

Q How doth it appear, that the Son and the Holy Ghost, are God equal with the Father?

A By their having such Names, Attributes, Works, and Worship ascribed to them in Scripture, as are proper to God only, *1 John 5. 20.* *Acts 3. 1. 4.* *1 J. 9. 6.* *Col 1. 16.* *Gen. 1. 2.* *John 5. 23.* *Mat. 28. 19.* *2 Cor. 13. 14.*

Q If the Father and the Son be two distinct Persons, How says Christ, who is the Son, I and my Father are one, *John 10. 30.*

A When

A. When he said so, he spoke of himself as essential, not as Personally considered.

Q. If the Son be equal with the Father, How says Christ (who is the Son) my Father is greater than I, John 14. 28.

A. When he said so, he spoke of himself, considered not as God, but as Man and Mediator; and in the State of his Humiliation.

Q. Wherein is the Son and the Holy Ghost equal with the Father?

A. In Power and Glory.

Q. Are they equal in nothing else, but Power and Glory?

A. Yes; In Wisdom, Holiness, Justice, Goodness, Truth, and all Divine Perfections, as is necessarily implied, when they are said, to be equal in Glory.

7 Q. What are the Decrees of God?

A. The Decrees of God, are his Eternal Purpose, according to the Counsel of his Will, whereby for his own Glory, he hath foreordained, whatsoever comes to pass.

Q. Are all things, whatsoever cometh to pass, foreordained?

A. Yes, Eph. 1. 11.

Q. Who hath foreordained all things?

A. God; Acts 15. 18.

Q. Hath God foreordained any sinful thing?

A. To say, that God has foreordained any sinful thing, without all distinction, may seem to make God the Author of Sin, which were blasphemous, and is

forbidden, *Ja. 1. 13. 17.* and the distinctions used, on this subject, being debateable, and above vulgar Capacity; we chuse to make this our Answer here, That God has foreordained all the Acts of his own governing Providence, about the sinful actions of sinning Creatures, *Acts 22. 3.* What these are, will be further cleared, on *Q. 11. A. 7.*

Q When did God foreordain all things?

A From Eternity, *Acts 15. 18.* To make God have any Decrees within time, were inconsistent with his Infinite and Eternal Wisdom, and his Unchangeableness.

Q What Counsel had God, in the foreordaining all things?

A The Counsel of his own Will. *Ephes. 1. 11. Rom. 11. 34.*

Q For what end, hath God foreordained all things?

A For his own Glory, *Rom. 11. 36.*

8 *Q How doth God execute his Decrees?*

A. God execute h his Decrees, in the Works of Creation and Providence,

9 *Q. What is the Work of Creation?*

A. The Work of Creation, is God's making all things of nothing, by the Word of his Power, in the space of six Days, and all very good,

Q Who made all things?

A God, *Gen. 1. throughout.*

Q Where.

Q Whereof?

A Of nothing. *Heb 11. 3.*

Q Did not God make the first Man, of the dust of the Earth, and the first Woman, of a Rib taken out of Man, *Gen. 2. 7, 22.*

A Though neither the Man nor the Woman, were created of nothing immediately, yet both were made of nothing mediately; in that the dust, whereof the man was made, was made of nothing immediately; beside, that the making of them both, of an inhabile matter, is an Act of the same Omnipotency, as if they had been made of nothing immediately.

Q By what means, did God make all things of nothing?

A By the Word of his Power, *Gen. 1. 3, 6, 11, 14, 20, 24, 26, 29.*

Q In what space of time?

A In the space of six days, *Exod. 20. 11.*

Q What were they all, when he made them?

A All very good, *Gen 1. 31.*

Q What is the meaning of that, all very good?

A All shewing forth the Glory of the Creator, *Psal. 19. 1.* and serving fitly for the Ends and Uses, for which they were created, and all answering the Design of God exactly, as he intended, not marred in the making, *Psal. 19. 1, &c.*

10. Q. How did God create Man?

A. God created Man, Male and Female, after his own Image, in Knowledge, Righteousness, and Holiness, with Dominion over the Creatures.

Q Who created Man?

A God, *Gen. 1, 27.*

B 3

Q Did

Q Did God create man, Male and Female?

A Yes, Gen. 1. 27.

Q How is the Female called Man?

A By a larger acceptation of the Word, Gen. 1. 26, 27. otherways, it is taken for the Male only, Gen. 2. 18, 23,

Q Whereof did God create the man?

A Of the Dust of the Earth, Gen. 2. 7.

Q Whereof did God create the Woman?

A Of a Rib taken out of the Man, Gen. 2. 21.

Q How was the first Man named?

A The Word *Adam*, which sometimes is used to signifie Man in the General, both Male and Female, Gen. 3. 1, 2. was given him for his proper Name, Gen 3: 3.

Q How was the first Woman named?

A Eve, Gen. 3, 20.

Q After whose Image, did God create Man?

A After his own Image, Gen. 1. 27.

Q Did God create both Male and Female, after his own Image?

A Yes, Gen. 1, 27.

Q Wherein did God create Man, after his own Image?

A Not in Proportion of Face, or bodily shape; for God is a Spirit, John 4, 24 But in Knowledge, Col, 3, 10, Righteousness and Holiness, Eph. 4. 24. with Dominion over the Creatures, Gen, 1. 26, 28,

Q What Knowledge did God endue man with, in his first Creation?

A With the Knowledge of a Reasonable Creature, Job 35, 10, 11 Rom. 12, 1, Knowing God his Maker, Job 35, 10, 11. Having God's Law for a Rule of his Life, written on his heart by Nature, Rom, 2, 14, 15. And being able to give Names to all the Creatures, Gen, 2, 20.

Q What

Q What difference is, betwixt Righteousness and Holiness?

A Being taken in a larger sense, they signify one thing, Conformity with the Law of God, in both Tables, Rom: 6, 19. But being more strictly taken, and as distinguished, Righteousness is Conformity with the Second Table of God's Law, containing Man's Duty to his Neighbour: And Holiness is Conformity with the First Table of God's Law, containing Man's Duty to God.

Q What Righteousness and Holiness, did God endue Man with, in his first Creation?

A Perfect Righteousness and Holiness, Eccles. 7. 10.

Q What Dominion over the Creatures, had Man in his first Creation?

A A Dominion over the Fish of the Sea, and over the Fowls of the Air, and over every living thing that moveth upon the Earth; with Power to rule, use, or dispose of them, without being either so affraid of them, or a Terror to them, as now man is, Gen. 1. 28. Job 5. 22, 23.

Q What use may be made, of Man his being created after the Image of God, in all these things?

A To know God, to be a Knowing, Righteous and Holy God, Psal 94 10, 11. Supream Lord, over all the Creatures, Psal. 30 10, 11, 12. and what a loss man has, by his Fall, in losing so blessed an Estate, Gen. 2 and 3. throughout.

I I Q. What are God's Works of Providence?

A. God's Works of Providence, are his most Holy. Wise, and Powerfull Preserving, and Governing all his Creatures, and all their Actions. **Q** What

Q What things are the Providence of God exercised about?

A His Creatures, and their Actions.

Q What Creatures, and what Actions?

A All his Creatures, Psal. 103. 19. even the meanest of them, Mat. 10. 29, 30. and all their Actions, Acts 17. 28. Ja 4. 13, 14, 15. even the sinful Actions of sinning Creatures, Gen. 50. 20.

Q Are there none of the Creatures, about which the Providence of God, is more especially exercised?

A The Providence of God is more especially exercised, about his Church, and the true Members thereof, Eph. 1. 22. Rom. 8. 28.

Q What Parts has the Exercise of the Providence of God?

A Two Parts; Preserving, Neh. 9. 6. and Governing, Psal. 103. 19.

Q Wherein consists the Exercise of Gods preserving Providence?

A In upholding the Creatures, Heb. 1. 3. continuing them in their Being, and in the Order settled amongst them, Psal. 119. 90, 91. so long, and so far as he sees fitt, Psal. 104. 29, 30. in defending, 1sa. 31. 5. saving and delivering them, Gen. 19. 19. Acts 26. 17. and in affording them necessary sustenance, Psal. 104. 27, 28. & 145. 15, 16. Mat. 6. 26.

Q Wherein consists the exercise of Gods governing Providence?

A In making all the Creatures act, according to their several natures and kinds, Mat. 5. 45. Psal. 147. 15, 16, 17, 18. in making them sometimes act by an extraordinary Providence, Ezra 1. 1. Jonah 1. 17. & 2. 10, and otherways than according to their natural course and force, Exod. 14. 21, 26, 27. Job. 10. 12, 13. 2 Kings 20. 15. Dan. 3. 24, 25. and 6. 22, 24. in an absolute disposing of their Actions, Jer. 10. 23.

pro.

producing Events by them, as he pleaseth, *Exod. 21³*
13. Prov. 16. 33.

Q Wherein does God exercise a governing Providence, about sinful Creatures, and their Actions?

A In leaving them to their own standing, *2 Chron. 32. 31.* In suffering them to walk in their own ways, *Acts 14. 16.* In restraining and bounding them, *Gen. 20. 6. Psal. 76. 10.* In giving them up to Satans In-
 stigations, *2 Sam. 24. 1.* with *1 Chron. 21. 1.* and to
 their own hearts Lusts, *Psal. 81. 12.* In hardning of
 them, *Rom. 9. 18.* And giving them up to a repro-
 bate Mind, *Rom. 1. 28 &c.* And in bringing about
 his own holy and wise Ends by them, *Ex. 9. 16 Rom.*
9. 22. & 11. 32, 36. 1 Chron. 10. 4, 13, 14. Gen.
45. 7, 8. & 50. 20. In all which, he exercises such an
 holy Hand, as he can neither be made the Author of
 Sin, *Jam. 1. 13, 14. 1 John 2. 16.* nor an approver
 of it, *Psal. 50. 21.*

Q What are the Properties of Gods Preserving and Governing Providences?

A They are all most Holy, *Psal. 145. 17.* Most Wise
Psal. 104. 24. And most Powerfull, *Heb. 1. 3. Psal.*
66. 7.

Q Are these all the Properties, of the Providences of God?

A They are also full of Goodness, and tender Mer-
 cies, *Psal. 145. 7, 9.* all done in Uprightness and
 Truth, *Psal. 111. 3. Deut. 32. 4.* Absolute, Immu-
 table, and Uncontrollable, *Dan. 4. 35.* Deep and
 unsearchable, *Psal. 36. 6. & 92. 5, &c.* And of e-
 verlasting continuance through all Generations, *Dan,*
4. 34.

12. Q What special Act of Pro-
 vidence did God exercise towards Man
 in the estate wherein he was created?

A When

A. When God had created Man, he entered into a Covenant of Life with him, upon condition of Perfect Obedience; forbidding him to eat of the Tree of Knowledge of Good and Evil, upon Pain of Death.

Q How many kinds of Covenants, concerning Life and Happiness, has God entered into with man, since the beginning!

A Two.

Q What two?

A The Covenant of Works, and the Covenant of Grace.

Q Which of these two Covenants does the Answer speak of?

A Of the Covenant of Works.

Q How is the Covenant of Works called, in the Answer?

A A Covenant of Life.

Q Why is it so called?

A Because it did contain a Promise of Life, Gal. 3. 12.

Q What Life?

A The Perpetuating of that Life, given to Man in his first Creation, untill in due time he should be translated into a Life of Glory, Rom. 3. 23.

Q Upon what condition, did God promise that Life to Man?

A Upon condition of perfect Obedience.

Q What is to be understood, by perfect Obedience?

A Continuing in doing all things commanded of God, in the strength given, by God, to man in his first Creation, Gal. 3. 10, 12. for which cause, it is also called, the Covenant of Works.

A When

Q *When was this Covenant made?*

A When God had created Man.

Q *What is the meaning of that, when God had created Man?*

A When, after Man's Creation, God had brought him into the Garden of *Eden*, to keep and to dress it, *Gen. 2. 15, &c.*

Q *With whom, did God make this Covenant?*

A With Man.

Q *What is the meaning of that, with Man?*

A With all Mankind in *Adam*; or with *Adam*, not only for himself, but for all his Posterity, descending from him by ordinary Generation, *Rom. 5. 12.*

Q *When God made this Covenant of Works with Adam, and in it did require perfect Obedience, as the Condition of it, did he give him any particular Command to obey?*

A Besides the Particulars, written on his heart by Nature, *Rom. 2. 14, 15.* He gave him, for tryal of his perfect Obedience, a Command, forbidding him to eat of the Tree of Knowledge of Good and Evil, *Gen. 2. 16, 17.* called therefore a Command of Tryal.

Q *What Tree was that?*

A A Sacramental Tree, which God had made to grow in the midst of the Garden of *Eden*, *Gen. 2. 9. & 3. 3.* and had appointed to Seal Sacramentally, the experimental Knowledge of Good and Evil, according as our first Parents should eat, or not eat of it, as the Name of it holds forth.

Q *When God gave Commandment, to our first Parents, not to eat of the Tree of Knowledge of Good and Evil, did he use any threatening in case they should eat?*

A He forebad them to eat of the Tree of Knowledge of Good and Evil, upon pain of Death.

Q *What Death?*

A All manner of Death; commonly distinguished

ed in Death Bodily, with all the Degrees of it, *Heb. 9. 27. Gen. 3. 16, &c.* Death Spiritual, *Eph. 2. 1, &c. Luke 1. 79.* and Death Eternal, called the second Death *Rev. 2. 11. and 20. 6.*

Q What were the Words, wherein God at first delivered the Covenant of Works to Adam?

A The Words were these; Of all the Trees of the Garden thou mayest freely eat, but of the Tree of Knowledge of Good and Evil, thou shalt not eat of it, for in the day that thou shalt eat thereof, thou shalt surely die. *Gen. 2. 16, 17.*

Q Where is there any Promise of Life, in these Words?

A As all Gods Promises comprehend the contrary Threatnings, and all his Threatnings comprehend the contrary Promises, so the Promise of Life is in these Words, comprehended under the threatning of Death.

Q Where is there any requiring of perfect Obedience, in these Words?

A The Command, forbidding to eat of the Tree of Knowledge of Good and Evil, being a command of Tryal of Obedience, does necessarily imply perfect Obedience to be required.

Q Did Adam consent unto this Covenant?

A Adam his being made, after the Image of God, and his Fall being not a refusing, but a breaking of the Covenant, says, that he consented to it; and tho he had not consented, Gods propounding of it to him, did oblige him, both to consent and perform, *Psal. 81. 11.*

13. Q. Did our first Parents continue in the estate wherein they were created?

A. Our first Parents being left to the freedom of their own Will, Fell from

from the Estate wherein they were Created, by sinning against God.

Q What is the meaning of that Part of this Answer, our first Parents fell from the estate wherein they were created?

A They lost the Estate wherein they were created, whol'y as to Right, and in a great measure, as to Possession.

Q What Estate was that, wherein they were created, and which in the Fall they lost?

A An Estate of being created after the Image of God, Gen. 1. 26. 27 In perfect Holiness, Eccles. 7. 29. And of all earthly Happiness, Gen. 2. 8, 9. Having Communion with God, Gen. 2. 15, 16. 17 And having no experimental Knowledge of any Evil, Gen. 2. 17, 25.

Q By what was it, that they fell from that Estate?

A By sinning against God, Gen. 3. 9, 10, 11.

Q How was it possible, that they should sin against God, being created after the Image of God?

A Being left to the freedom of their own Will.

Q What is the meaning of that, being left to the freedom of their own Will?

A Having no confirming Grace, superadded to that freedom of Will, given them in their first Creation: it being sufficient to have kept them standing in Gods Obedience, had they used it well, Eccles. 7. 29.

Q What freedom of Will had our first Parents, in that estate, wherein they were created?

A A freedom of Will, whereby they were able to Will freely any Good, whether Natural, Civil, Moral, or Spiritual, Gen. 1. 26, 27 Eccles. 7. 29. Gen. 2. 17 Yet so as they might Will that which was evil, as sad Experience proved, Gen. 3. 6;

Q Does that freedom of Will continue in all mankind since the fall?

A In things Natural, Civil and Moral, they retain some Relicks of it, in some more, and in some less, *Prov. 10. 4. 5. Luke 10. 31. 37.* But in things Spiritual, which pertain to the Life of Grace and Glory, they are wholly dead in Trespasses and Sin, untill they be renewed by Grace, *Eph 2 1, &c.* And then they are able to will that which is Spiritually Good, yet so as but imperfectly, and in part, *Gal. 5. 17.* untill an estate of Glory, and then they are able to will that which is good, perfectly, necessarily and freely, by virtue of confirming Grace, and cannot will any thing that is evil, *Heb. 12. 22, 23, 24. Rev. 21. 27.*

Q Had our first Parents no temptation, to sin against God?

A The Devil by the Serpent, did first tempt the Woman, and then by the Woman the Man, *Gen. 3. 1, 6.*

14. Q. What is Sin?

A Sin is any want of Conformity unto, or Transgression of, the Law of God.

Q What sort of sin is it, that is described in this Answer?

A All sorts of Sin, Original and Actual, of Omission and Commission.

Q How many Branches, has this Description of sin given in this Answer?

A Two.

Q Which is the first?

A Any want of Conformity unto the Law of God.

Q Which is the second?

A Or Transgression of the Law of God.

Q How

Q How are these two Branches to be understood?

A If the Word *Transgression* in the second Branch, be taken, as necessarily implying some Act, then the second Branch describes only actual Sins of Commission, and the first Branch describes Original Sin, with actual Sins of Omission; but if the Word *Transgression*, be taken, as implying only Contrariety to the Law of God, as it is taken in the Confession of Faith, Chap. 6. Sect. 6. then both the Branches, are but a variety of Expression of the same thing, and each of them give a Description of all Sin, Original and Actual, of Omission or Commission: as indeed, where there is any want of Conformity to the Law of God, there must be a Transgression of the Law of God, and where there is a Transgression of the Law of God, there cannot but be a want of Conformity to the Law of God, 1 John 3. 4. Gal. 3. 10, 12.

15. Q. What was the Sin, whereby our first Parents fell, from the Estate, wherein they were created?

A. The Sin whereby our first Parents fell, from the Estate, wherein they were created, was their eating the forbidden Fruit.

Q What Fruit was that, which was forbidden our first Parents, and whereof they did eat?

A The Fruit of the Tree of Knowledge of Good and Evil, the Kind whereof, is no further revealed, but that it was pleasant to the eye, and good for food, Gen. 3. 6.

Q Where grew that Tree of Knowledge, of Good and Evil?

A In the midst of the Garden of *Eden*, Gen. 2:9. & 3. 3. A Garden of God's own planting, Gen. 2. 8. Wherein he had made to grow every Tree, pleasant to the sight, and good for food, Gen. 2. 9. Planted eastward in *Eden*, Gen. 2. 8. A Country so called, from the pleasantness of it, and named in Scripture, as neighbouring to some places of *Mesopotamia* and *Chaldea*, 2 Kings 19. 12. Ezek. 27. 23.

Q Was there any more Sacramental Treas in the Garden, beside the Tree of Knowledge of Good and Evil?

A There was another planted also, in the midst of the Garden, called the Tree of Life, Gen. 2. 9. Because it did Sacramentally Seal the Promise of Life Eternal, to our first Parents, upon their Obedience, Gen. 3. 22, 23, 24.

Q Was the eating of the Tree of Knowledge of Good and Evil, the first Sin of our first Parents?

A Before eating, they had listened more to the Devil than to God, and had conceived a lustful Appetite, Gen. 3. 6. But their eating was their first sin finished, James 1. 14, 15.

Q Was the eating of the fruit of a Tree, so great a sin, as to make our first Parents fall from the Estate wherein they were created?

A The sin of our first Parents is not to be considered, as it was the eating of the fruit of a Tree only, but as it was the eating of the fruit of a forbidden Tree, forbidden by God, Gen. 3. 11. Whose infinite Majesty, gives such a heinousness to the least sin, that it can never have too great a punishment; and besides, the sin of our first Parents, eating of the Tree of Knowledge of Good and Evil, had a special heinousness, by reason of several Aggravations, as that they believed the Devil more than God; affected to be like God, conceived an unbridled Lust, having all the
Trees

Trees of the Garden at their will, save that one; Prophaned a Sacramental Tree, and broke Covenant with God, Gen. 3. 6, &c. compared with, Gen. 2. 16, 17.

16 Q. *Did all Mankind fall, in Adam's first Transgression?*

A. The Covenant being made with Adam, not only for himself, but for his Posterity; All Mankind, descending from him by ordinary Generation, sinned in him, and fell with him, in his first Transgression.

Q. *Who of all mankind descending from Adam, sinned in him, and fell with him in his first Transgression?*

A. All Mankind descending from him, by ordinary Generation.

Q. *What is the meaning of that, by ordinary Generation?*

A. By the ordinary way of begetting.

Q. *Have ever any of Mankind descended from Adam, and not by ordinary Generation?*

A. The Lord Jesus Christ, being conceived by the Power of the Holy Ghost, in the Womb of the Virgin Mary, did descend from Adam, and not by ordinary Generation; But was holy, harmless, undefiled, separate from Sinners, Heb 7. 26.

Q. *How could all Mankind, descending from Adam by ordinary Generation, sin in him, and fall with him, when they were not in being?*

A. The Covenant being made with Adam, not only for himself, but for all his Posterity.

Q. *What is the meaning of that, the Covenant being*

ing made with Adam, not only for himself, but for all his Posterity?

A. In the Covenant of Works, *Adam* stood not as a single Person, for himself alone, but as a common Person, and publick Parent, in the room of all his Posterity, *Rom. 5. 12, 14.* Even as *Christ*, in the Covenant of Redemption, stood not as a single Person for himself alone, but as a common Person, and publick Parent, in the room of all Gods Elect, wherefore he is called the second Man, *1 Cor. 15. 47.* the last *Adam*, *1 Cor. 15. 45.* and the first *Adam* said to be a figure of him, *Rom. 5. 14.* and many made Righteous by his Obedience, *Rom. 5. 19.*

Q *What is the meaning of that, and fell with him?*

A Became guilty of *Adams* first Transgression, lost that estate wherein he was created, and were brought into an estate of sin and misery.

Q *Was it only in Adams first Transgression, that all Mankind sinned in him, and fell with him?*

A The Covenant being broken, by *Adams* first Transgression, *Adam* stood no longer in the capacity of a Common Person, or Publick Parent, in the room of all Mankind, but as a single Person for himself.

17. Q. Into what Estate did the Fall bring Mankind?

A. The Fall brought Mankind, into an Estate of sin and misery.

Q *What is to be understood here by the Fall?*

A *Adams* first Transgression, as it lost to him, and all Mankind, that Estate wherein he was created, and brought all under an estate of sin and misery.

18. Q. Wherein consists the sinfulness

ness of that estate, whereinto Man fell?

A. The sinfulness of that estate whereinto Man fell, consists in the Guilt of *Adams* first sin, the want of Original Righteousness, and the Corruption of his whole Nature, which is commonly called Original Sin; together with all actual Transgressions which proceed from it.

Q Into how many Principal Kinds, does this Answer take up all sin?

A Into two Kinds.

Q What two?

A Original and Actual, *Rom. 9. 14. & 9. 17.*

Q What sin is it, which is commonly called Original sin?

A The guilt of *Adams* first sin, the want of Original Righteousness, and the corruption of his whole Nature.

Q How many Kinds are there of Original Sin, in this part of the Answer?

A Two,

Q What two?

A Imputed and Inherent.

What sin is it, that is called Imputed Original sin?

A The guilt of *Adams* first sin.

Q What is to be understood by guilt?

A Obligatory lyableness to undergo Punishment
Gen. 42. 21. Eph. 2. 3.

Q Why

Q Why is the guilt of Adam's first sin called Original Sin?

A Because it is the Rise of all other sin, of Inherent Original Sin, more immediatly; and of all actual Sin more mediately.

Q Why is the guilt of Adam's first Sin, called Imputed?

A Because it is imputed to all Adams Posterity, Rom. 5. 12, 19.

Q What sin is it, which is called Inherent Original Sin?

A The want of Original Righteousness, and the Corruption of the whole nature of Man.

Q Why is that called Original Sin?

A Because all actual sins do proceed from it, Jam. 1. 14 15.

Q Why is it called Inherent?

A Because it dwells in our Natures, Rom 7. 18.

Q What Righteousness is that which is called Original Righteousness?

A The Righteousness which Adam had in the beginning

Q Who wants that?

A All Adams Posterity, Rom. 3. 10.

Q How comes all Adams Posterity to want that?

A As a Punishment of the first Fall, Gen. 2. 17.

Q Does all Adams Posterity want that wholly?

A They retain some reliëts of it, Rom. 2. 14, 15. which during an unregenerate State, are but polluted things, Tit. 1. 15. and are in some more, and some less, which is the ground of better Natures and worse, Titus 1. 12.

Q What Corruption is that, which is called the Corruption of mans whole Nature?

A An overspreading Corruption over the whole Man, Soul and Body, and over all the parts and pow-

ers of both, whereby we are indisposed, disabled, and made opposite to all Good, and wholly inclined to all Evil, *Rom.* 3. 13, 18. & 8 7. *Gen.* 6. 5. which in the unregenerate exercises a reigning Power, but in the regenerate only a tyrannizing Power, *Rom.* 6. 12, 14.

Q What is aſſual Sin?

A That which proceeds from Original Sin imputed more mediately, and from Original Sin inherent, more immediately, called therefore works of the Fleſh, *Gal.* 5. 19. and deeds of the old man, *Col.* 3. 9

Q How many Kinds are there of aſſual Sins?

A There be many Kinds of aſſual Sin, ſome greater, and ſome leſſer, *Matth.* 7. 3. ſome againſt God, and the firſt Table; ſome againſt our Neighbour, and the ſecond Table, *1 Sam.* 2. 25 ſome of Omiſſion, when we do not the good we ſhould do; ſome of Commiſſion, when we do the evil we ſhould not do, *Iſa.* 5. 4. ſome of the Spirit, done inwardly by the Mind, Will and Affections; ſome of the Fleſh, done in Word or Deed, by the outward man, *2 Cor.* 7. 1. ſome ſecret, either to the ſinners ſelf, or to others, *Pſ.* 19. 17. *2 Sam.* 12 12. ſome manifeſt, *1 Tim.* 5. 24, 25. ſome are ſins of Childhood, and Youth, *Pſal.* 28. 7. ſome of Old age, *1 Kings* 11. 4. ſome of ignorance, ſome againſt knowledge, *Luke* 12. 47, 48 ſome of infirmity, *Rom.* 7. 14. ſome of preſumption, *Pſ.* 19. 14 ſome of more ſudden ſurprizal, or violence of temptation, ſome more deliberate, *1 Sam.* 25. 13- *2 Sam.* 11. 2, 3, 4, 15. and 16. 5. *Matth.* 26. 70, &c. ſome unpardonable, as final unbelief, and impenitency, and the ſin againſt the Holy Ghoſt; ſome pardonable, as all ſins elſe, *Matth.* 12. 31, 32.

19. *Q. What is the miſery of that eſtate, whereinto man fell?*

A. All

A. All Mankind, by their Fall, lost Communion with God, are under his Wrath and Curse, and so made lyable to all Miseries in this life, to Death it self, and to the Pains of Hell for ever.

Q How many Principal Heads of mans misery, by the fall, are there set forth in this Answer?

A Six.

Q Which is the First?

A Loss of Communion with God, Eph. 2. 12.

Q What Communion with God, has man lost by the Fall?

A Familiar nigh-drawing of God conversing with man, Gen. 2. 19. conferring Favours and Kindnesses upon him, Gen. 2. 18. and transacting with him by Covenant, Gen. 2. 16, 17. without any wrath against him, or hideings of his Face from him, together with mans familiar approaches to God, without any uncomeliness or estrangement, or hideings of himself from God, Gen. 3. 8; 10, 24.

Q Which is the Second?

A Being under his Wrath.

Q What is to be understood, by being under his Wrath?

A Being under Gods anger, whether as breaking forth in the effects of Reproofs and Punishments; Psal. 6. 1. or caryed silently for the time, Ps. 50. 21.

Q Which is the Third?

A Being under his Curse.

(Curse?

Q What is to be understood by being under his

A Being under the Sentence of his Law, denouncing all evil upon the Transgressor, Gal. 3. 10.

Q Which

Q Which is the Fourth?

A And so made lyable to all the miseries of this life.

Q What is the meaning of that, and so made lyable?

A That is, by being under the Wrath and Curse of God, made lyable.

Q What is the meaning of that, made lyable?

A Brought unto such a condition, as God may justly inflict all the Miseries of this Life, though in Mercy he spare or moderate, *Lam. 3. 22.*

Q What are all the miseries of this Life, that man by the Fall is made lyable to?

A They are either more ordinary and common, denounced against all Mankind, in the Persons of our first Parents, upon the Fall, *Gen. 3. 16, 19* or God's more extraordinary Judgements, procured by Mans special sinfulness. *Deut. 28. 15*, to the end. And are all of so many particuler Kinds, that they cannot easily be all particularly named, but do all come in under one of these four or five more general Heads. Some that the Soul of Man is lyable to, as blindness of mind, *Eph. 4. 18.* vexation of mind, *Deut. 28. 20.* a reprobate mind, *Rom. 1. 28.* strong delusions, *2 Thess. 2. 12.* hardness of heart, *Rom. 2. 5.* horreur of Conscience, *Isa. 33. 14.* *Gen. 4. 13.* *Matth. 27. 4.* and vile affections, *Rom. 1. 26.* Some that the Body of man is lyable unto, as all bodily defects, whether consisting with the use of Reason as blindness, deafness, dumbness, lameness; or marring the use of Reason; as in Idiots, and distracted Persons: All bodily Diseases, sickness and unwellness; such as Gout, Gravel, Colick, Fluxes, Fevers, Pestilence, Itch, Scab, Leprosie, Bodily possessions by the Devil, and many more than can be particularly named, known either in common Experience, or from the threatnings

of

of the Word of God. Some that man is lyable to, in his Goods, and outward Estate, which happens many ways, as by Circumvention, Extortions, Oppressions, Thefts, Robberies, Accidents of Providence, as by Fire or Water, wasteful spending, and mismanagement of Affairs, diminishing or cross Providences, bad Seasons, Famines, the Curse of God upon the Creatures, for mans sake, and the like, *Gen* 3. 17. *Deut.* 28. 15, to the end. Some, that man is lyable to, in his Name, which also happens diverse ways, as by Tale bearing, Lying, Slander, railing, or deserved Infamy, and evil Report, *1 Tim.* 5. 13: *Prov.* 10. 7, and 25. 10. and some that man is lyable to, in his Friends and Relations, as when either they fall into grievous and scandalous Sins, *Gen* 34. 30. 31. and 35: 22. or under Crosses and Miseries of this Life, *1 Sam.* 2 32, 33. &c. or are removed and taken away by Death, when their Life were more desirable, *1 Sam.* 14. 10. 13.

Q Which is the Fifth Head of mans Misery, by the Fall, set forth in the Answer?

A Being made lyable unto Death it self.

Q What is to be understood here by death?

A Bodily Death, consisting in a separation of the Soul from the Body, whether in an ordinary way, called natural Death, *Ecclel.* 12 7. or otherways, called violent Death, *Gen.* 26 11.

Q What is to be understood, by being made lyable to Death?

A Being under a Common Appointment of God, for all men once to die, *Heb* 9. 27. save in some extraordinary cases, as the Translation of *Enoch*, *Gen.* 5. 24 and *Elias* 2 *Kings* 2. 11.

Q Which is the Sixth Head of mans Misery by the Fall, set forth in the Answer?

A Being made lyable to the Pains of Hell for ever.

Q What

Q. What is to be understood by Hell?

A. A place prepared by God for the punishment of Devils, and Reprobate Men, *Matt.* 25. 41. *Luke* 16. 28.

Q. Where is that Place?

A. Beneath, *Prov.* 15. 24.

Q. What Punishment is in that Place?

A. Pains.

Q. What is to be understood by Pains in the Answer?

A. Universal pains, both upon Soul and Body, *Matt.* 10, 28: having no Intermiſſion, nor any the leaſt eaſe, *Mark* 9. 44, 46. *Luke* 16. 24, 25. 26. In-
fllicted according to the meaſure of the Sinners guilt, *Luke* 12. 47, 48. Extremely tormenting held forth therefore in Scripture; by being Torment-
ed in a flame, *Luke* 16, 24. being caſt into a Fur-
nace of Fire, where is wailing and gnawing of Teeth *Matt.* 13, 42, 50. being caſt into a Lake, burning
with Fire and Brimſtone, *Rev* 19. 20. and 21, 8,
And therefore alſo ſaid, to be deſigned by God, to
ſhow his wrath, and to make his Power known, *Rom.* 9. 22.

Q. How long are theſe Pains to continue?

A. For ever, *Matt.* 25: 41.

Q. Why for ever?

A. Becauſe no Suffering of any meer Creature which hath an end, can ever make full ſatisfaction for Sin, *Pſal.* 49. 8. and the wrath of God, againſt the Sinner, never appeaſeth till ſin be fully ſatisfied for *Job.* 33, 24.

Q. What uſe is to be made, of the Eſtate of Sin and Miſery, into which the Fall has brought Mankind?

A. To be the more ſenſible of the need we have of Chriſt, who is the only remedy, both of Sin and Miſery, *Matt.* 9. 11, 12. and to flee to him with fear and trembling, for Salvation from ſuch a fearful State,

Zech. 14. 5. Heb. 6. 18. Embracing the Gospel-offer of him with Joy, Rom. 14. 15, and fearing all Sin the more, Jo 5. 14.

20. Q. *Did God leave all Mankind to perish, in the Estate of Sin and Misery ?*

A. God, having out of his meer good Pleasure, from all Eternity, Elected some to everlasting Life, did enter into a Covenant of Grace, to deliver them out of the estate of Sin and Misery, and to bring them into an estate of Salvation, by a Redeemer.

Q. *What is the meaning of that word Elected ?*

A. Chosen.

Q. *Whom hath God chosen ?*

A. Not all and every one of Mankind, but some ; a certain number of certain persons, known only to God, untill it appear in their Effectual Calling, Jo. 15. 19. 2 Tim. 2. 19. 2 Pet. 1. 10.

Q. *Are none effectually called, but only the Elect ?*

A. All the Elect, and they only, are in due time effectually called, Acts 13. 48.

Q. *When did God chose the Elect ?*

A. From all Eternity, Eph. 1. 4.

Q. *Unto what did God chuse the Elect, from all Eternity ?*

A. Unto Everlasting Life, Acts 13. 48.

Q. *Did God choose the Elect, from all Eternity, to nothing else, but to Everlasting life ?*

A. Yes, unto the Adoption of Children, Eph. 1. 5, to

5. to sanctification, and conform'ty with Christ; Eph. 1. 4. Rom 8. 29. and to all Benefites of the Covenant of Grace.

Q. What moved God, to make choice of the Elect unto Everlasting life?

A. Not any foreseen good in them, more then others, Rom. 9, 11, &c. but his meer good Pleasure Eph. 1, 5. 11.

Q. What did God, having of his meer good pleasure from all Eternity, Elected some to Everlasting life?

A. He did enter into a Covenant of Grace.

Q. What is to be understood, by a Covenant of Grace, in the Answer?

A. As the Answer is framed, by a Covenant of Grace may be understood either the Covenant of Redemption, or the Covenant of Reconciliation, or both.

Q. What Covenant is that, which is called the Covenant of Redemption?

A. The Covenant of Grace, entered into by God, with the Redeemer of Gods Elect from everlasting. wherein he gave him the Elect to Redeem, and save; Willing him in due time, to go on with the work of their Redemption and Salvation, Jo. 17. 2, 6, 9, 10. Ps. 40. 6, 7, 8. and making many great Promises to him, and the Elect in him, upon his so doing, *Isai.* 53, 12, and 59, 21.

Q. What Covenant is it, which is called the Covenant of Reconciliation?

A. The Covenant of Grace published to our first Parents, upon the back of the Fall, Gen. 3, 15, tendered to all the hearers of it, Mark 16, 15, but entered into, only with such as accept the Terms of it, *Isa* 55. 3. wherein Faith in the Redeemer is required as the Condition of the Covenant, and the Redeemer

with all his Benefites is promised to the Believer, Jo. 3, 36, Isa. 55, 3, 1 Jo. 5, 11, 12, 13.

Q. Does not the Covenant of Grace, called the Covenant of Reconciliation, require perfect obedience to God, as well as the Covenant of Works did?

A. Yes, But not in the same way; for the Covenant of Works required perfect obedience, as the Condition whereupon Life was promised, but the Covenant of Grace requires Faith in Christ, as the condition of the Covenant, and perfect obedience, as the duty of the Believer. 1 Jo. 2, 1, which he is to study in Testimony of his Thankfulness, Titus 2, 11. promising withall acceptation through Christ to imperfect obedience being sincere 1 Pet. 2, 5, and pardon of all sin upon Repentance. and Faith in Christ, Luke 24, 47. Rom. 2, 25. and besides, by the Covenant of Grace, the Believer is allowed to disdain the reliefs of Sin in himself, and to reckon himself by his New Man, when he is in hazard to be run down with discouragement from a body of Death, Rom. 7, 15, - 25, tho, as he is to keep humble and to renew himself unto Repentance, he be to reckon himself by his Old Man, and to own the Deeds thereof, Ibid. v, 18.

Q. Seing perfect Obedience is required in the Covenant of Grace, as well as in the Covenant of Works, what better condition is Man into by the Covenant of Grace, then he was under the Covenant of Works?

A. By the Covenant of Grace, a Sinner may be saved, if he be a Believer, 1 Jo. 2, 1, 2, but by the Covenant of Works, no Sinner can be saved. Gal. 3, 10. and besides, in the Covenant of Grace, God promiseth to work in the Elect and Believers, all that he requires of them, Jer. 32, 40. Ezek. 36, 25, 26, &c. Jer. 31, 33, 34.

Q.

Q *Are the Covenant of Redemption, and the Covenant of Reconciliation two sundrie Covenants of Grace?*

A They are rather two Parts of the same Covenant; as may be further taken up by the comparison of a Transaction among men, about a Debt; wherein there is Creditor, Surety, and Principal Debtor: the Surety binds to the Creditor, and the Principal Debtor binds both to Surety and Creditor, Yet is all but one Transaction, *Heb. 7. 22.*

Q *Why is the Covenant of Grace so called?*

A Because, however in making the Covenant of Works with Man, there was much of a gracious condescension on Gods part, that the Creator should enter into a Covenant with his own Creature, thereby giving him a help to keep him in perfect Obedience; yet, in making the Covenant of Grace, the Riches and Freedom, of the free Grace and Favour of God, does shine forth more eminently, in that he is pleased to Covenant with the fallen Creature, and upon the Terms of a more easie and better Covenant.

Q *Upon what Design has God entered into the Covenant of Grace?*

A To deliver his own Elect from an Estate of Sin and Misery, and bring them to an Estate of Salvation by a Redeemer.

Q *How is the Covenant of Grace a fit mean of that?*

A The Covenant of Redemption, puts the Elect in the Hand of a Redeemer, faithful and able, to go through with his Work, and the Covenant of Reconciliation draws the Elect to the Redeemer by the Publications, Calls, Offers, Invitations, Promises, and Threatnings that are in . . . *Psalm 89. 19, &c. Rom. 16 25, 26.*

21 *Q. Who is the Redeemer of Gods Elect?*

A. The only Redeemer of Gods Elect, is the Lord Jesus Christ, who, being the Eternal Son of God, became Man, and so was and continueth to be God and Man, in two distinct Natures, and one Person for ever.

Q. In what things does this Answer set forth the Redeemer of Gods Elect?

A. In his Names, Natures, and Person.

Q. What Names has he in the Answer?

A. The Lord Jesus Christ.

Q. Why is he called the Lord?

A. Both because he is God, and also, because by what he did, and suffered in the Work of Redemption, he purchased, and possessed himself in a Right of Lordship over the Redeemed, Rom. 14 9. and over all other things for their behoof. Eph. 1. 22.

Q. What signifies that Name Jesus?

A. A Saviour.

Q. Wherefore gets he that Name?

A. Because he saves his People from their sins, Matth. 1. 21.

Q. In what respects does he save his People from their sins?

A. In respect of the Guilt of their sins, in respect of the Power of them, and in respect of the Punishment due to them.

Q. How does he save his People, from their sins in all these three respects?

A. Both

A Both by the Work of Redemption, and by the application of it, 1 Cor. 1. 30. Eph. 5. 25, 26, 27. 1 Joh. 2. 1, 2. Rev. 1. 5, 6, Tit. 3. 4, 5, 6.

Q What signifies that Name Christ?

A Anointed.

Q Wherefore gets he that Name?

A Because he bears a threefold Office, of Prophet, Priest and King, and has the Spirit above measure, for executing of these Offices resting upon him, Acts 3. 22. Heb. 5. 5, 6. Psal. 2. 6. Isa. 61. 1, &c. Psal. 45. 7. Joh. 3. 34.

Q What Natures has the Lord Jesus Christ?

A Two distinct Natures, his Divine Nature, and his Humane Nature, Luke 1. 35. Joh. 1. 14.

Q Which of these two Natures had he first?

A His Divine Nature, for being the Son of God, he became Man, Phil. 2. 6, 7.

Q When had he his Divine Nature first?

A From all Eternity, for being the Eternal Son of God, he became Man, Prov. 8. 22, 23, &c. Col. 1. 17.

Q When had he his Humane Nature first?

A When he was conceived in the Womb of the Virgin Mary and born of her, Luke 1. 35.

Q How long is it since?

A The Year of God tells that, being the Christian reckoning of the years, since God became Man.

Q Is Christ a man now?

A Yes, he continueth the same Man still, that he was, Eph. 4. 10.

Q Is he God now?

A Yes, he continueth God still, Eph. 4. 10.

Q How many Persons is Christ?

A One Person.

Q How can he be but one Person, being both God and Man?

A He

✓ He has his humane Nature united to him, by an Union called the Personal Union, *Joh. 1. 14.*
1 Tim. 3. 16.

Q *What one Person is he?*

✓ The Second Person of the God-head, the Son of God, *Joh. 1. 14.*

Q *Is not the Father Christ?*

A No.

Q *Is the Father and Christ one?*

A Yes, *Joh. 10. 30.*

Q *How can the Father and Christ be one, and yet the Father not Christ?*

✓ They are two distinct Persons in the God-head, one in Essence, *1 Joh. 5. 7.*

Q *Is the Holy Ghost Christ?*

A No.

Q *Is not the Holy Ghost and Christ one?*

A Yes.

Q *How can the Holy Ghost and Christ be one, and yet the Holy Ghost not Christ?*

A They are two distinct Persons in the God-head, one in Essence, *1 Joh. 5. 7.*

Q *How long will Christ continue both God and Man, in two distinct Natures, and one Person?*

A For ever, *Heb. 1. 10, 11, 12. Rev. 5. 13.*

Q *Why is Christ said to be the only Redeemer of Gods Elect, in the Answer?*

A Because, that he only has Gods calling to be their Redeemer, *Acts 4. 12.* and is the only Person fitted for it, being God-Man in one Person, humbled and exalted, *Heb. 2. 10. Acts 5. 31.*

Q *Why was it necessary, that the Redeemer of Gods Elect, should be both God and Man, in one Person?*

A There could be no Redemption of Gods Elect, without suffering in their Nature. *Heb. 2. 14, 15.* and no suffering in their Nature, could redeem, but the suffering

suffering of an Infinite, and Divine Person, *Heb.* 9. 14.

22. Q. *How did Christ, being the Son of God, become Man?*

A. Christ, the Son of God, became Man, by taking to himself a true Body, and a reasonable Soul, being conceived, by the Power of the Holy Ghost, in the Womb of the Virgin Mary, and born of her, yet without sin.

Q. *What did Christ, being the Son of God, take to him, when he became Man?*

A. A true Body, *Heb.* 2. 14. and a reasonable Soul, *Matth.* 26. 38. *Joh.* 12. 27.

Q. *Did he not take to him a humane Person?*

A. No, For so the sufferings of his Humane Nature, had been the Sufferings of a Humane Person, which could never have made a Price of Redemption, *Psal.* 49. 8.

Q. *Can there be a true Body, and a reasonable Soul, where there is not a Person?*

A. There cannot be a true Body, and a reasonable Soul, where there is no Person, neither Divine, nor Humane; but there may be a true Body, and a reasonable Soul, where there is no Humane Person, as in Christ, *Heb.* 10. 5. & 2. 14.

Q. *What is the meaning of that, he took to him?*

A. In giving a Being to his Body and Soul, he gave both a Personal Union with himself, whereby they became his own Body, and his own Soul, *Luke* 1. 35. *Heb.* 2. 14.

Q. *Was*

Q Was Christ's Incarnation his own Work only?

A It was also the Work of the Father, *Heb. 1. 5.* and of the Holy Ghost, *Matth. 1. 18. 20.* though terminatively considered, the Personal Union did terminate only upon himself, *Heb. 10. 5.*

Q How did Christ take to him, a true Body, and a reasonable Soul?

A Being conceived by the Power of the Holy Ghost, in the Womb of the Virgin Mary, and born of her yet without sin.

Q Had Christ a Mother?

A Yes, he was conceived in the Womb of the Virgin Mary, and born of her, *Luke 1. 27, 31, 35, 42. & 2. 5, 6, 7.*

Q Had he any Father?

A Being the Son of God, *Luke 1. 35.* he must needs have God his Father, *Joh. 5. 17, 18, &c. Heb. 1. 5.*

Q How was then Melchisedech a Type of him, as he was in his Scriptural Being, without Father and without Mother, Heb. 7. 3.

A Christ is without any Humane Father, as Man; and without Mother, as God.

Q Who was Christ's Mother, as Man?

A The Virgin Mary, *Mat. 1. 18, 25.*

Q Of what Nation and Descent, was the Virgin Mary?

A Of the Nation of the Jews, of the Tribe of Judah, and of the Seed of David, *Luke 1. 27.* according to the Scripture-Prophecies of the Messiah, *Gen. 12. 3. & 49. 10. Psal. 89. 19, &c.*

Q Was Mary a Virgin, when she conceived and bare Christ?

A She was espoused to a Man, whose Name was Joseph, before she conceived Christ, *Luke 1. 27.* and was taken to Wife by Joseph, before she bare Christ,

Mat. 1.

Mat. 1. 24. Yet did she continue a Virgin, till Christ was born, *Mat. 1. 25.* and Joseph was his supposed Father, *Luke 3. 23.*

Q. How could the Virgin Mary conceive, while she was a Virgin?

A. By the power of the Holy Ghost, *Luke 1. 34, 35.*

Q. Why was Christ conceived and born of a Virgin?

A. To fulfil Scripture Prophecies of him, *Matt. 1. 22, 23.* and to keep him pure in his Conception and Birth without Sin, *Luke 1. 35.*

Q. Had the Virgin Mary no Sin?

A. The Virgin Mary, descending from Adam by ordinary generation, could not be free from Original Sin, *Job. 14. 4.* whether imputed or inherent, neither was she free from all Actual Sin, *John 2. 4.* *Mark 3. 31.* though by Grace, it is certain, she was Eminently Holy, *Luke 1. 45, 46, &c.* and *2. 51.*

Q. Had Christ any Sin?

A. Christ knew no Sin, *2 Cor. 5. 21.* but was both in his conception, Birth and whole Life, Holy, Harmless, Undeiled separate from Sinners, *Heb. 7. 26.*

Q. How could Christ be without Sin, being conceived and born of a Woman that had Sin? *Job. 14. 4.*

A. He was conceived and born of a Woman that had Sin; but was not conceived and born by ordinary generation, which is the way whereby Sin is propagated to all Mankind, *Psal. 51. 5.* *Gen. 3. 3.* but was conceived extraordinarily, by the power of the Holy Ghost, *Luke 1. 35.* and was therefore both in his Conception and Birth, a Holy Thing, *Luke 1. 35.*

Q. Why was he by this extraordinary way of Conception kept pure and without Sin?

A. He was to be a Sacrifice for Sin, and therefore behoved to be without blemish, *Lev. 3. 1. 10.*
2 Cor.

2 Cor. 5, 21, and both his Sacrifice, and his purity and Holiness in Conception, Birth and whole Life, was to be a perfect Righteousness to be imputed to all Believers in him, for their Justification, 2 Cor. 5, 21, Heb. 7, 26, Rom 5, 19.

23. Q. *What Offices doth Christ execute as our Redeemer?*

A. Christ, as our Redeemer, Executeth the Offices of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation and Exaltation.

Q. *How many Offices does Christ execute, as our Redeemer?*

A, Three, The Office of a Prophet the Office of a Priest, and the Office of a King, Acts 3, 22, Heb. 5, 5, 6, Psal. 2, 6.

Q. *What common name have all these Three Offices?*

A, They are commonly called Christs Mediatory Offices, because in them Christ mediates, either for God with us. Heb. 3, 1, 2, &c, Exod. 23, 26. or for us with God, Heb. 5, 1, &c. and may be called either Three Mediatory Offices, or three parts of the Mediatory Office.

Q. *Who appointed these Offices, and installed Christ in them?*

A, God, Deut. 18, 15, Psal, 110. 4, and 2, 2, for which cause he is called the Lords Christ, Luke 2, 26, and the Christ of God, Luke 9, 20

Q. *Why hath God appointed these Offices, and installed Christ in them?*

A.

A. The Salvation of Gods Elect required them, and Christ was the only fit person for the work of them, Deut. 18, 15, 1st Sai. 9, 6, Heb. 2, 10.

Q. In how many different states does Christ execute these three Offices?

A. In Two; In his state of Humiliation, and in his state of Exaltation.

Q. Did Christ Execute none of these Offices, before either his state of Humiliation, or Exaltation?

A. As Christ was installed in these Offices from Everlasting, in the Covenant of Redemption, Jo. 17. 2 So within time, from immediately upon the back of the Fall, unto his Incarnation, he did Execute all these three Offices, in so much of the work of them, as did not necessarily require his Incarnation, 1 Pet, 3, 19. Zech. 1. 12. and 3. 2. Exod. 23, 20. &c.

Q. What use is to be made of these Offices?

A. We are to strengthen our Faith from them 1 Jo. 2, 1. 2. and to use them as Arguments, whereby to plead for any Benefite, Matt. 15, 22. and 20. 30, 31.

24. *Q.* How doth Christ Execute the Office of a Prophet?

A. Christ Executeth the Office of a Prophet, in revealing to us, by his Word and Spirit, the Will of God, for our Salvation.

Q. Which is the work of Christs Prophetical Office?

A. Revealing, Matt. 11. 27. Jo. 1. 18.

Q. What Reveals he?

A. The Will of God.

Q. What is to be understood, by the Will of God?

A. All that God has given Christ, in commission to Reveal. *Jo. 15. 15.*

Q. How many ways does Christ reveal the Will of God?

A. Two ways, by his Word, and by his Spirit.

Q. What is to be understood, by his Word?

A. The whole Word of God, as spoken by Christ; whether by *live voice* mediately, *11 es. 3. 19.* or immediately, *Hosea 12. 4.* or written in the Scriptures, *1 Pet. 1. 10. 11. 12.*

Q. Why is the whole Word of God, called Christ's Word?

A. Not only, because he as second Person in the God-head speaks in it, jointly with the Father and Holy Spirit; but also, because he speaks in it as Mediator, Executing his Prophetical Office, *Exod. 23. 20. 21. Deut. 18. 18. Heb. 12. 25.*

Q. Why is the Spirit, called Christ's Spirit?

A. Not only, because, the Spirit, as third Person in the God-head personally considered, proceeds from the Father, and the Son, but also, because he speaks in the Word, and makes inward Revelations, as sent by Christ, *Jo. 15. 26. and 16. 7. 8. &c. to verse 16.*

Q. How does Christ reveal the Will of God, by his Spirit?

A. Not only, as his Spirit speaks in the Word, *1 Pet. 2. 19. Rev. 2. 7. 11. 17. 23. and 3. 6. 13. 22.* But also, as his Spirit makes inward Revelation of the things of the Word, by inward Illumination and Renovation of the Mind. *1 Cor. 2. 10. 11. 12. Eph. 1. 17.* using the Word as a mean, *Jo. 14. 26.*

Q. For what end does Christ reveal the Will of God?

A. For our Salvation.

Q. Is it necessary to Salvation, that Christ reveal the Will of God, both by his Word, and by his Spirit?

A. The Word without the Spirit cannot be effectual,

Actual, *Isa. 53. 1* *1 Thess. 1. 5.* and the Spirit ordinarily makes no inward Revelations, but by the Word as the mean. *Jo. 14. 26.*

Q To whom does Christ reveal the Will of God?

A To us, Eph. 1. 9

Q Who are to be understood by us, in the Answer?

A Us, who are Believers, 1 Cor. 1. 30.

Q Does Christ reveal the Will of God, to none but Believers?

A Christ reveals the Will of God, by his Word, to all, to whom the Word comes, Rom. 10. 18. &c. and he reveals the Will of God, both by his Word, and common Illumination of the Spirit, to some Reprobates, Heb. 6. 4, 5, 6 but he reveals the Will of God, both by his Word and Spirit savingly, only to Believers, Jo. 17. 6.

Q What use is to be made by Believers, of Christ his revealing the Will of God, both these ways unto them?

A To give Glory to Christ, the great Prophet of the Church, Ps. 16. 7. Rev. 5. 8. &c. to walk as taught savingly by him, Eph. 4. 17 &c. to study the Word, for knowing the Will of God, Rom. 12. 2. Col. 3. 16, and to ask the Spirit's teaching from him, Psal. 143. 10.

25. *Q. How doth Christ Execute the Office of a Priest?*

A Christ Executeth the Office of a Priest, in his once offering up of himself, a Sacrifice to satisfy Divine Justice, and Reconcile us to God, and in making continual Intercession for us.

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Q

Q How many parts are there of the work of Christs Priestly Office?

A Two.

Q Which is the first?

A His once offering up of himself, a Sacrifice to satisfy Divine Justice, and Reconcile us to God.

Q What is to be understood, by his offering up of himself a Sacrifice?

A His Suffering unto Death, Heb. 9. 25. 28.

Q Why is that called, an offering up of himself a Sacrifice?

A Because his suffering unto Death, was his own voluntary Act, Isa. 53. 12. Jo. 10. 18. Phil. 2, 8. Heb. 10. 7. and the thing typified by the Typical Sacrifices of slain Beasts, offered up under the Old Testament, for Expiation of Sin, and for Attainment, Heb. 9. 23.

Q What was the Sacrifice which Christ offered up?

A Himself, Heb. 7. 27. and 9, 26.

Q What is to be understood by Himself?

A The Person of Christ, not in his Divine Nature, for that cannot suffer, but in his Humane Nature, designed in Scripture by his Soul, Isa. 53. 10 by his Body, Heb. 10. 10. 1 Pet. 2. 24. and by his Flesh 1 Pet. 4. 1.

Q Why did Christ offer up himself?

A Because it was so agreed upon, from Everlasting betwixt him and the Father, in the Covenant of Redemption, Heb. 10. 5. 9. no other Sacrifices being able to reach the ends of his offering up of himself, Heb. 10, 1. 4.

Q How often does Christ offer up himself a Sacrifice?

A Once, Heb 7. 27. 1 Pet. 3. 18.

A. Why only once?

A Because he offered up himself by suffering unto Death, and he could suffer unto Death, but once, Heb.

Heb. 9. 25. 28. and his offering up of himself once did sufficiently reach the ends of his offering up of himself, Heb. 10. 13. 14 by vertue of the Dignity of his Person, his spotlesness, and the greatness of his Sufferings, Heb 9, 13. 14. 1 Pet. 3. 18.

Q. What then is to be thought, of the Sacrifice of the Mass, used so much among the Papists, which they call a certain propitiatory and satisfactory Sacrifice, wherein the Priests do really offer up Christ under the accidents of Bread and Wine, for the sins of the Living and of the Dead in Purgatory?

A None can offer up Christ, but himself, Jo. 10. 18. nor can Christ be offered up without Suffering, Heb. 9. 25. 26. nor can Bread and Wine be really Transubstantiate into the Body and Blood of Christ, nor is it consistent with the perfection of Christs once offered up a Sacrifice to be often offered, Heb 7. 27. and 10. 14. wherefore the Sacrifice of the Mass is many ways Blasphemously Injurious, both to Christs Priesthood, and Sacrifice; Besides that it is many ways horribly corrupting of the Sacrament of the Lords Supper, making a Sacrifice of a Sacrament: And the Mass-priest doing many things in the Sacrifice of the Mass, which Christ neither did, nor has commanded to be done, in the Sacrament of the Supper.

Q For what ends, did Christ offer up himself a Sacrifice?

A To satisfy Divine Justice, and to reconcile us to God.

Q How many ends of Christs Sacrifice are there here set forth, in this part of the Answer?

A Two.

Q Which is the first?

A To satisfy Divine Justice.

Q For what, and for whom did Christ intend, to satisfy Divine Justice, by the Sacrifice of himself?

Q How many parts are there of the work of Christs Priestly Office?

A Two.

Q Which is the first?

A His once offering up of himself, a Sacrifice to satisfy Divine Justice, and Reconcile us to God.

Q What is to be understood, by his offering up of himself a Sacrifice?

A His Suffering unto Death, Heb. 9. 25. 28.

Q Why is that called, an offering up of himself a Sacrifice?

A Because his suffering unto Death, was his own voluntary Act, Isa. 53. 12. Jo. 10. 18. Phil. 2, 8. Heb. 10. 7. and the thing typified by the Typical Sacrifices of slain Beasts, offered up under the Old Testament, for Expiation of Sin, and for Attonement, Heb. 9. 23.

Q What was the Sacrifice which Christ offered up?

A Himself, Heb. 7. 27. and 9. 26.

Q What is to be understood by Himself?

A The Person of Christ, not in his Divine Nature, for that cannot suffer, but in his Humane Nature, designed in Scripture by his Soul, Isa. 53. 10 by his Body, Heb. 10. 10. 1 Pet. 2. 24. and by his Flesh 1 Pet. 4. 1.

Q Why did Christ offer up himself?

A Because it was so agreed upon, from Everlasting betwixt him and the Father, in the Covenant of Redemption, Heb. 10. 5. 9. no other Sacrifices being able to reach the ends of his offering up of himself, Heb. 10. 1. 4.

Q How often does Christ offer up himself a Sacrifice?

A Once, Heb. 7. 27. 1 Pet. 3. 18.

A. Why only once?

A Because he offered up himself by suffering unto Death, and he could suffer unto Death, but once, Heb.

(53)

Heb. 9. 25. 28. and his offering up of himself, once did sufficiently reach the ends of his offering up of himself, Heb. 10. 13. 14 by vertue of the Dignity of his Person, his spotlesness, and the greatness of his Sufferings, Heb 9, 13. 14. 1 Pet. 3. 18.

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Q How many ends of Christs Sacrifice are there here set forth, in this part of the Answer?

A Two.

Q Which is the first?

A To satisfy Divine Justice.

Q For what, and for whom did Christ intend, to satisfy Divine Justice, by the Sacrifice of himself?

A For all the Sins of all the Elect, and for them only, Rom. 8. 33. 34

Q Does not the Scripture say, that Christ Dyed for all, 2 Cor. 5. 15. 1 Tim. 2. 6. for every man, Hebr. 2. 9. and for the Sins of the whole World, 1 Jo. 2. 2?

A The words *All*, and every Man and the whole World are to be restricted to the Elect only, as may be gathered from the circumstances of the places, and from other Scriptures, where he is said to have dyed only for many, *Isai* 53. 11. 12. *Matt.* 20. 28, and 26, and 28. *Heb.* 9. 28. It is contrary to reason, to conceive, that Christ should offer up himself for them, for whom he would not Pray, *Jo.* 17. 9. or for them he never bear any Special Love to, *Matth.* 7. 23, *Jo.* 15. 13, and it is absurd to say, that he should intend to satisfy Divine Justice, for them that he knew guilty or would be guilty of the Sin unto Death, *Matth.* 12. 32, 1 *Jo.* 3. 16; or for the Reprobate, of whom a great part were Damned. and already in Hell. irrecoverably before he suffered, 1 *Peter* 3. 19, *Heb.* 9. 26.

Q How does it appear, that Christ had it for one of the ends of his Death. to satisfy Divine Justice?

A The very phrase of offering up of himself a Sacrifice, which is Scripture phrase, *Heb.* 7. 27, does necessarily infer it, and there are many other Scriptures which say the same thing, *Isa.* 53. 4. 5, 6, 8, 11, 12, *Rom.* 4. 25, and 8. 3. 1 *Corinth.* 15. 3, 2 *Corinth.* 5. 14, 15, 21, *Gal.* 1. 4, *Heb.* 9. 14, 15, 26, 28, and 10. 12, 14, 1 *Pet.* 2. 24, and 3. 18, 1 *Jo.* 2. 2,

Q What necessity was there to satisfy Divine Justice for the Sins of the Elect. whom God loved from Everlasting? could not God have pardoned all their sin, without satisfaction to his Justice?

A It shews Gods Love to the Elect so much the more, when they being unable to satisfy for their own Sin,

Sin, he has provided one, able to satisfy for them, Rom. 5. 5, 6, 7, 8. and whatever God could have done, it ought to suffice us to know that he would not, Heb. 10. 7, 10. especially there being so good reason for his Will, as that by pardoning upon satisfaction, he has the gloriously, both of his Justice and Mercy, and has his Truth and Faithfulness saved, which by the threatening of the Covenant of Works, engaged him unto the Punishing of sin, Heb. 2. 10,

Q Was Divine Justice fully satisfied, by Christ his once offering up of himself a Sacrifice?

A All the steps of his Exaltation, especially as he not only rose from the Dead, but was raised by God; not only ascended, but was taken up and not only sat down, but was set down, on the Right Hand of God, are all publick Testimonies of this, Rom. 8. 33, 34, & 4. 25. John 16. 10. Heb. 10. 12, and the Scripture does expressly assert it, Eph. 5. 2. Heb. 10. 14. Mat. 3. 17. & 17. 5.

Q Which is the second end of Christs offering up of himself a Sacrifice, set forth in the Answer?

A To reconcile us to God.

Q What is the meaning of that, to reconcile us to God?

A To merit and purchase our Reconciliation to him, to be applyed in due time, first, at our ingraftment into Christ by Faith, Col. 1. 21, 22. and daily after to be renewed, upon our renewing of our selves into Repentance, for our daily sins, 2 Cor. 5. 20.

Q Whom did Christ intend to reconcile to God, by the Sacrifice of himself?

A Us.

Q Who are to be understood by Us, in the Answer?

A Us who are Elect, evidenced to be so, by our being Believers.

Did not Christ reconcile the World to God; 2 Cor. 5. 19. and all things, whether they be things in earth, or things in Heaven? Col. 1. 20. *A*

A By the *World*, 2 Cor. 5. 19. is to be understood the Elect World, and by *all things*, the universality of the Elect; by *things in Earth*, the Elect then living in the Earth, or that should live in it, to the end of the World, and by *things in Heaven*, the Elect in Heaven: All the Creatures cannot be understood by all things, no nor all the reasonable Creatures; Christ did not dye for Devils nor Reprobats; no, nor for standing Angels, who needed no reconciliation, being never at enmity with God; howbeit, in regard of the distance betwixt them, and the Elect, through the Elects fall, they may be taken in with the Elect, amongst the all things gathered together in one, whether in Heaven or in Earth, in Christ, whereof, Eph. 1. 10.

Q Did Christ, in offering up himself a Sacrifice, intend the Merit and Purchase, of no other Benefite to the Elect, besides Reconciliation?

A Yes, Conversion, Job. 11. 52. nearness of Union and Communion amongst themselves, and with God here, and hereafter, 1 Pet. 3. 18 Job. 11. 52. Justification, Gal. 2. 21: and Remission of Sin, Mat. 26. 28. Sanctification, Eph. 5. 25, 26, 27. Heb. 13. 12. Tit. 2. 14. Receiving the Promise of the Eternal Inheritance, Heb. 9. 15. Deliverance from a present Evil World, Gal. 1. 4 And all Benefits of the New Testament, which by his Death, he has made a Testament in force, Heb. 9. 16, 17. but Reconciliation is only mentioned in the Answer, as being one of the first Benefits in the Nature of it, making Way for all the rest.

Q Which is the second part of the work of Christs Priestly Office?

A His making continual Intercession for us.

Q What is to be understood by Christs Intercession?

A His praying to the Father, in the merit of his own Sacrifice, Job. 14. 18. Heb. 9. 12 24.

Q At what time does Christ perform this Work of Intercession?

A Continually, Heb 7. 25.

Q In what manner does Christ perform this Work of Intercession?

A Scripture gives no further account of that, but that he has entered Heaven, Heb. 9. 12. and there appears in the Presence of God for us, Heb. 9. 24. Presenting his Will to the Father, Job. 17. 24. and all in the merit of his own Blood, Heb. 9. 12, 24. which speaketh better things than the Blood of Abel, Heb. 12. 24.

Q For whom does Christ make Intercession?

A For Us.

Q Who are to be understood by Us, in the Answer?

A Us who are Elect, evidenced to be so, by our being Believers, Job. 17. 9, 20. Rom. 8. 32, 34. Heb. 7. 25: 1 John. 2. 1.

Q Does Christ Intercede for none, but such Elect as are evidenced to be Elect by their believing?

A He interceeds for all the Elect, both them that are already Believers, and them who are yet but to be Believers, Job. 17. 9, 20.

Q What does Christ pray for, to them for whom he Interceeds?

A For inbringing to the Elect, not yet converted, Job. 17. 20, 21. for pardon of sin to the Converted, 1 John 2. 1. for Sanctification, John 17. 17. for Perseverance, Luke 22. 32. for keeping from the evil of an evil World, John 17. 15. for bringing to Heaven, Job 17. 24. for Unity amongst Believers, Job. 17. 11, 21, 22. and for all Benefits purchased by his Death; his Intercession being founded on the purchase of his Sacrifice and Blood, and therefore, as two inseparable things, still spoken of together, Iſa. 53. 12. Rom. 8. 33. Heb. 7. 25. 1 John 2. 1, 2. the one is of the same extent as the other.

Q Does not Angels, and Saints Departed, make Intercession for us?

A

A There is one Mediator betwixt God and Man, the Man Christ Jesus, 1 Tim. 2. 5. and he is not only the sole Mediator of Redemption (as the Papists, giving Mediation of Intercession to Angels and Saints departed, do wickedly distinguish) But also, as the sole Mediator of Intercession, he only can interceed by Office, and is only qualified for it, being the Son of God, in our Nature endued with Knowledge and Sympathy above any Creature, Phil. 2. 3. Heb. 2. 17, 18. and can interceed in his own Merit, which no meer Creature can do, Heb. 9. 12.

Q What use are we to make of Christs offering up himself a Sacrifice and of his Intercession?

A To be drawn to Christ, John 12. 31. to read the greatness of his Love, Rom. 5. 5, 8. to triumph over all Accusers, and all Enemies, Rom. 8. 33, 34. &c. to love Christ, and live to him, 2 Cor. 5. 14, 15. to put away malice and wickedness, and cleave to sincerity and truth, 1 Cor. 5. 8. to come boldly to the Throne of Grace, Heb. 4. 16. & 10. 19, 20. to come to God, by Christ, Heb. 7. 25. to walk in love, Eph. 5. 2. to draw nigh with a true Heart, in full assurance of Faith, having our hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water, Heb. 10. 21, 22. to adhere to Christ with constancy, Heb. 10. 23. to suffer with patience and submission, 1 Pet. 2. 20, &c. & 3. 18. to die to Sin, and live to Righteousness, 1 Pet. 2. 24. & 4. 1. to make Christs Sacrifice and Intercession our outgate under guiltiness, 1 John 2. 1, 2.

26 *Q. How doth Christ Execute the Office of a King?*

A. Christ Executeth the Office of a King, in Subdueing us to himself, in

in Ruling and Defending us, and in Restraining and Conquering all his, and our Enemies.

Q How many Parts are there, of the Work of Christs Kingly Office, as they are here set forth in this Answer?

A Five.

Q Which is the First?

A His subduing us to himself.

Q What is to be understood by Christs subduing?

A His breaking of the reigning Power of Sin, in the Work of Regeneration, Rom. 6. 14. 2 Cor. 10. 4. 5. and by degrees, weakning the Remainders of it, in the Work of Sanctification, after Regeneration, till it be fully destroyed, Rom. 6. 6.

Q Whom does Christ thus subdue?

A Us.

Q Who are to be understood by Us, in the Answer?

A Us Ele& Subjects of his Kingdom, designed sometimes, by the Name of his People, Psal. 110. 3. of Israel, John 1. 49. of the Church, Eph. 5. 24. and of Saints, Rev. 15. 3.

Q To whom doth Christ subdue us?

A To Himself, Acts 15. 14.

Q Which is the second Part of the Work of Christs Kingly Office, set forth in the Answer?

A His Ruling us.

Q How doth Christ rule us?

A Both outwardly by his Word and Laws, Isa. 33. 22. by the Discipline and Government of his Church, Mat. 18. 17. 18. by Civil Laws and Government, Rom. 13. 1. 5. and by the various Dispensations of his Providence, Isa. 40. 9, 10, 11. Ezek. 20. 33, &c. Heb. 12. 5. 11. and inwardly, by his Spirit, making all these effectual, Ezek. 36. 27.

Q Thirdly

Q Which is the third Part of the Work of Christs Kingly Office, set forth in the Answer?

A His Defending us.

Q When may Christ be said to Defend us?

A When he fights against them, that fight against us, *Psal.* 35. 1, 2, 3, &c. when he keeps Enemies from prevailing, *Jer.* 1. 19. when he hides from the Hand of Persecutors, *Jer.* 36. 26. when he gives his Presence in the time of hazard and Danger, *Psal.* 31. 20, 21 when he warns of Danger, and directs upon Ways of escape, *Mat.* 2. 13. when he gives strength to debate with Enemies, *Gen.* 49. 23, 24. when he preserves in Danger, *2 Sam.* 8. 6, 14. when he sets an hedge about us, and protects us, *Job* 1. 10. when he mediates by his Sacrifice and Intercession, *Mat.* 23. 37. *Zech.* 6. 13. and when he delivers, *1/4.* 31. 5.

Q Which is the fourth Part of the Work of Christs Kingly Office, set forth in the Answer?

A Restraining all his and our Enemies.

Q What Enemies does Christ restrain, in the Execution of his Kingly Office?

A All his and our Enemies.

Q Are all his Enemies our Enemies, and all our Enemies his Enemies?

A All his Enemies are our Enemies, *Psal.* 139. 21, 22. and all our Enemies are his Enemies, *Acts* 9. 2, 4.

Q What are all his Enemies and ours?

A The Devil, *Mat.* 13. 39. *Luke* 10. 19. the World, *John* 15. 18, &c. the Flesh, and Lusts thereof, *1 Pet.* 2. 11. and Death the last Enemy, *1 Cor.* 15. 26.

Q How does Christ restrain all his and our Enemies?

A Sometimes Immediately, *Rev.* 20. 2: *Luke* 4. 29, 30. sometimes by outward Means, *Acts* 5. 34, 40.

Q Which

Q Which is the fifth Part of the Work of Christs Kingly Office, set forth in the Answer?

A His conquering a'l his and our Enemies.

Q What is to be understood by his conquering all his and our enemies?

A His overcoming all his and our enemies, as the Original rendered Conquering shews, Rev. 6. 2.

Q When, and how does Christ conquer all his and our enemies?

A Partly when he dyed, and by his Death did divest all his and our enemies of that Power, which by the Law, as Executioners of Divine Justice, they held over the Elect, Joh. 12. 31. 1 Cor. 15. 55, 56, 57. Col. 2. 14, 15. Heb. 2. 14, 15. partly, when he ascended, and led Captivity captive, Psal. 68. 18. Eph. 4. 8. partly, when by temporal Judgments he ruines particular Enemies within time, Rev. 17. 14. and lastly, when at his second coming, he shall fully and finally ruine all his and our Enemies, being all brought together, by turning them into Hell, Psal. 9. 17. Rev. 20. 14, 15. & 22. 5. Mat. 25. 41, 46.

Q What use is to be made, of these several parts of the Work of Christs Kingly Office?

A To employ him in them all, Psal. 19. 13. & 20. 9. & 35. 1, 2, &c. & 143. 9, 10, 11. 2 Cor. 12. 7, 8. Psal. 21. 13. & 79. 9. Mat. 6. 10. to be comforted in the Faith of them, Psal. 65. 3. Micah 7. 19. Psal. 21. 8, - 12. & 76. 10, 12. to bless and praise him in the Faith of them. or upon performance, Psal. 68. 35. compared with what goes before Psal. 72. 18, 19. & Ps. 103 throughout. Rev. 16. 5, 6, 7. to yield subjection and obedience to him, Psal. 2. 10, &c. Eph. 5. 24. Exod. 23. 20, 21. to make the shadow of his Wings our Refuge in calamitous times, Psal. 57. 1.

27. Q. *Wherein did Christs Humiliation consist?*

A. Christs Humiliation consisteth, in his being born, and that in a low Condition, made under the Law, undergoing the Miseries of this Life, the Wrath of God, and the Cursed Death of the Cross, in being Buried, and continueing under the Power of Death, for a time.

Q *How many steps of Christs Humiliation, are there set forth in this Answer?*

A Eight.

Q *Which is the first?*

A His being born.

Q *Is it a Humiliation for any Person to be born?*

A For a Humane Person it is not, but for a Divine Person it is, Phil. 2. 6, 7.

Q *Which is the second?*

A His being born, in a low condition.

Q *In what respects was he born in a low condition?*

A In respect, his Birth-place was but little among the thousands of Judah, Micah. 5. 2. and that he was born in a Stable, getting a Manger for his first Cradle, Luke 2. 7. and in respect, that his nearest Relations, by Birth, were but of a mean Condition in the World, Math. 13. 55.

Q *Which is the third?*

A Made under the Law.

Q *What is the meaning of that, made under the Law?*

A

A By reason of the Covenant of Redemption, conceived and born, obliged to observe the whole Law of God, Ceremonial, Judicial, and Moral, and to bear the curse of the Law, *Gal. 4. 4, 5. & 3. 13, 24.*
25.

Q Which is the fourth?

A Undergoing the Miseries of this Life?

Q What Miseries of this Life did he undergo?

A He did undergo the sinless infirmities of Humane Nature, such as hunger, thirst, and weariness, *Matth. 4. 2. John 4. 6, 7.* he made himself poor, that we might be rich, *2 Cor. 8. 9.* though he never sinned, he was tempted to sin, both by Men and Devils, *Mat. 4. 3. &c. Heb. 2. 18. & 4. 15.* he suffered the contradiction of sinners, against himself, *Heb. 12. 3.* he was derided, *Luke 16. 14.* blasphemed, *John 10. 20.* and insulted over *Matth. 27. 39, 40.* and all his lifetime, he was a Man of sorrows, and acquainted with grief, *Isa. 53. 3.*

Q Which is the fifth step of Christs Humiliation, set forth in the Answer?

A His undergoing the Wrath of God.

Q Was God ever really angry with Christ?

A As he is his Son, he was ever his dear Son, *Col. 1. 13.* and as Mediator, obeying unto death, he was ever his delight, *Isa. 42. 1.* but as he was made sin for the Elect, *2 Cor. 5. 21.* God was really angry at their sin, *Rom. 8. 3.* and made him find the sense of that Wrath, pressing his Soul, to the making of him cry out, *now is my soul troubled, and what shall I say?* *John 12. 27.* and to the casting of him in a bloody Sweat, *Luke 22. 44.*

Q Which is the sixth step of Christs Humiliation, set forth in the Answer?

A His undergoing the cursed death of the Cross.

Q What manner of Death was the death of the Cross?

A A manner of Death used among the *Romans*, who then had the Power of putting Malefactors to Death among the *Jews*, *John* 18. 30, 31, 32. wherein the Feet of the Malefactor, being nailed to the lower part of a Tree, standing streight, and his hands (with his arms stretched out) to a Cross Tree above, *Psal.* 22. 16. *Mat.* 27. 35. the whole Cross being of such a burden as one man might cary it, *John* 19. 17. *Mat.* 27. 32. he there hang, *Acts* 5. 30. naked, *Mat.* 27. 35. until, by pain, and loss of blood, he dyed, *John* 19. 31, 32, 33, 34. a painful, *Acts* 2. 24. and ignominious manner of Death, *Heb* 6. 6.

Q Why is the Death of the Cross called, a cursed Death?

A Because God hath said, cursed is every one that hangeth on a Tree, *Deut.* 21. 22, 23.

Q Why dyed Christ this cursed Death?

A Because he was made a curse for us, *Gal.* 3. 13.

Q Which is the seventh step of Christ's Humiliation, set forth in the Answer?

A His being buried.

Q Is it a Humiliation to be buried?

A Though it be irksome to the living, to have their Dead still in their sight unburied, *Gen.* 23. 4. and be ignominious to the Dead to want burial, *Rev.* 11. 9. and though there be some Burials honorable, some baser, *Jer.* 26. 23. and though the Grave to Believers be a sleeping bed, *Isa.* 57. 2. yet the Grave, being in the own nature of it, the Chambers of Death, having a representation of Hell, *Prov.* 7. 27. and the Pit of Corruption, *Jonah* 2. 6. and the Land of Darkness, and shadow of Death, whence is no returning, *Job* 10. 21, 22. to descend into it, though in the most honourable manner, is a great Humiliation to any Person; Especially it behooved to be so, to him who is the Destroyer of Death and the Grave, *1 Cor.* 15. 54, 55, 56.

Q Which

Q Which is the Eighth Step of Christs Humiliation, set forth in the Answer?

A His continuing under the Power of Death for a time.

Q What Power has Death?

A Power not only to kill, Rev 6. 8. but also to hold the Dead, under an Estate of Death, Acts 2. 24.

Q Who has given Death this Power?

A God, in Justice, for punishment of Sin, 1 Cor. 15. 56. Rev. 6. 8.

Q How came Death so have this Power over Christ, who knew no sin?

A He was made sin for us, 2 Cor. 5. 21.

Q For how long time did Christ continue, under the Power of Death?

A Unto the third day, after his Death, 1 Cor. 15. 4.

Q How came it that Death held him not longer, under the Power of it?

A He was to see no Corruption, Acts 2. 27. 31. and deaths Commission lasted no longer; and though Death would tyrannously have gone beyond Commission, it was impossible, Acts 2. 24. he being a Person of Divine Power, and having the Power of the Father, and Holy Spirit, for his uprising.

Q What use is to be made, of these several Steps of Christs Humiliation?

A To consider the Causes of them, for avoiding of stumbling, Matth 11. 6. Heb. 2. 9, 13. and 3. 11. which were partly, to fit himself for suffering, and partly, that he, by suffering, might satisfie for sin, and purchase Benefits to his People, Heb. 2. 14, 15 and partly, to fit himself for sympathy with them, Heb. 2. 17, 18. and partly, to leave them an Example for suffering, 1 Pet. 2. 21. to learn from him humility, meekness, and condescendency, for Peacesake, Matth 11. 29. Phil. 2. 5, 6, 7, 8, &c. Eph 4. 2, 3. with v. 20

to be greatly humbled, and tenderly affected, for being the occasion of so great Humiliation to him, by our sin, *Zech. 12. 10.* &c. looking upon him, not as an object of pity, out of humane Compassion, nor as if his matters were perishing *Luke 22. 27, 28.* but fearing to fall into the Hands of Divine Justice, for our own sin, *Luke 22. 28, 29, 30, 31.* Especially for the Sin, of sinning against him, *Ibid.*

28. Q *Wherein consisteth Christs Exaltation?*

A. Christs Exaltation consisteth in his rising again from the Dead on the third day, in ascending up into Heaven, in sitting at the Right Hand of God the Father, and in coming to Judge the World at the last Day.

Q *How many Steps of Christs Exaltation are there, set forth in this Answer?*

A Four.

Q *Which is the first?*

A His rising again from the Dead, on the third Day.

Q *Did Christ rise, or was he raised?*

A He both arose by his own Power, *John 2. 19* and was raised by the Power of the Father. *Rom. 6. 4.* and of the Holy Spirit, *Rom. 8. 11.*

Q *When did he rise again from the dead?*

A On the third day, after his death

Q *How then was his own Words fulfilled, which he spoke of himself, *Matth. 12. 40* that as Jonas was three days and three nights in the Whales Belly, so should the Son of Man be three days and three nights in the heart of the Earth?*

A In

A In that he was three natural Days in the heart of the earth, each natural Day, comprehending both a day and a night; and a part of the first natural day, and a part of the third being reckoned, for the whole, he was three days and three nights in the heart of the Earth.

Q What use is to be made of Christs Resurrection?

A To be confirmed by it, in the Faith of his being the Son of God, *Rom.* 1. 4, and the true Messiah, *Matt.* 12, 39 40. and 16. 4, *Jo.* 2, 19. 20. to read in it his own Justification, or Absolution from the Sins of all the Elect, that had been laid upon him, *1 Tim.* 3, 16, *Heb.* 9. 28. as also the Justification of all Believers in him, as thir head, *Rom.* 4. 25. *1 Cor.* 15. 14, 17. to triumph, upon the ground of it, against all fear of condemnation, *Rom.* 8. 33, 34, to read all Believers already raised from the Dead in him their head *Eph.* 2, 6. As also to be confirmed by it, in the Faith of their Resurrection in their own persons, *Rom.* 8, 11. *1 Cor.* 15, 20, 21, 32, 23. *1 Thess.* 4. 14 and in the Faith of their Eternal salvation, *1 Pet.* 1. 3, 4, and 3, 20, 21. to rejoice in the Faith of his Resurrection, upon all these accounts *Matt.* 28. 8. *Luke.* 24. 41, *Jo.* 20, 20 to walk in newness of Life. *Rom.* 6. 4. and to seek these things which are above *Col.* 3, 1.

Q Which is the second step of Christs Exaltation, set forth in the Answer?

A His Ascending up into Heaven.

Q Did he Ascend, or was he taken up?

A He both Ascended by his own Power, *Eph.* 4. 8, 10. and was taken up by the Power of the Father and Holy Spirit, *Acts.* 1. 2, 9, and 2, 32. and 3, 31.

Q When did Christ Ascend?

A Fourty days after his Resurrection, *Acts.* 1, 3.

Q Why did he delay his Ascension so long, after his Resurrection?

A.

to be greatly humbled, and tenderly affected, for being the occasion of so great Humiliation to him, by our sin, *Zech. 12. 10.* &c. looking upon him, not as an object of pity, out of humane Compassion, nor as if his matters were perishing *Luke 22. 27, 28.* but fearing to fall into the Hands of Divine Justice, for our own sin. *Luke 22. 28, 29, 30, 31.* Especially for the Sin, of sinning against him, *Ibid.*

28. Q *Wherein consisteth Christs Exaltation?*

A. Christs Exaltation consisteth in his rising again from the Dead on the third day, in ascending up into Heaven, in sitting at the Right Hand of God the Father, and in coming to Judge the World at the last Day.

Q *How many Steps of Christs Exaltation are there, set forth in this Answer?*

A Four.

Q *Which is the first?*

A His rising again from the Dead, on the third Day.

Q *Did Christ rise, or was he raised?*

A He both arose by his own Power, *John 2. 19* and was raised by the Power of the Father. *Rom. 6. 4.* and of the Holy Spirit, *Rom. 8. 11.*

Q *When did he rise again from the dead?*

A On the third day, after his death

Q *How then was his own Words fulfilled, which he spoke of himself. Matth. 12. 40 that as Jonas was three days and three nights in the Whales Belly, so should the Son of Man be three days and three nights in the heart of the Earth?*

A In

A In that he was three natural Days in the heart of the earth, each natural Day, comprehending both a day and a night; and a part of the first natural day, and a part of the third being reckoned, for the whole, he was three days and three nights in the heart of the Earth.

Q What use is to be made of Christs Resurrection ?

A To be confirmed by it, in the Faith of his being the Son of God, *Rom. 1. 4.* and the true Messiah, *Matt. 12. 39 40.* and *16. 4.* *Jo. 2. 19. 20.* to read in it his own Justification, or Absolution from the Sins of all the Elect, that had been laid upon him, *1 Tim. 3. 16.* *Heb. 9. 28.* as also the Justification of all Believers in him, as their head, *Rom. 4. 25.* *1 Cor. 15. 14. 17.* to triumph, upon the ground of it, against all fear of condemnation, *Rom. 8. 33. 34.* to read all Believers already raised from the Dead in him their head *Eph. 2. 6.* As also to be confirmed by it, in the Faith of their Resurrection in their own persons, *Rom. 8. 11.* *1 Cor. 15. 20. 21. 22. 23.* *1 Thess. 4. 14.* and in the Faith of their Eternal salvation, *1 Pet. 1. 3. 4.* and *3. 20. 21.* to rejoice in the Faith of his Resurrection, upon all these accounts *Matt. 28. 8.* *Luke 24. 41.* *Jo. 20. 20* to walk in newness of Life, *Rom. 6. 4.* and to seek these things which are above *Col. 3. 1.*

Q Which is the second step of Christs Exaltation, set forth in the Answer ?

A His Ascending up into Heaven.

Q Did he Ascend, or was he taken up ?

A He both Ascended by his own Power, *Eph. 4. 8. 10.* and was taken up by the Power of the Father and Holy Spirit, *Acts. 1. 2. 9.* and *2. 32.* and *5. 31.*

Q When did Christ Ascend ?

A Fourty days after his Resurrection, *Acts. 1. 3.*

Q Why did he delay his Ascension so long, after his Resurrection ?

A.

A To confirm, by many infallible proofs, the truth of his Resurrection to his Disciples, whom he appointed to be Witnesses of it, *Acts*, 1, 3, and 10, 40, 41, 42, and 13, 31, 32, 33.

Q. What use is to be made of Christs Ascension?

A To read in it, that all his Enemies and ours are led in Captivity, *Eph*. 4, 8, that all Believers in him, are already Ascended in him as their head, *Eph* 2. 6. and to be confirmed in the Faith, that they shall follow in their own persons, *Jo* 14, 1, 2, 3. *Heb*. 6. 20. to be confirmed by it, in the faith of his sending down the Holy Ghost in his Gifts and Graces, *Jo*. 16. 7. *Acts* 2, 33. *Eph*. 4. 8. to be convinced by it, of a perfect Righteousness to be had in Christ, *Jo*. 16. 10. and to rejoice in it, both upon Christs account, and our own, *Jo*. 14. 28. *Luke* 24. 52.

Q Which is the third step of Christs Exaltation set forth in the Answer?

A His sitting at the right hand of God, the Father.

Q Did he sit down, or was he set down, at the right-hand of God the Father?

A He both sat down on the right hand of the Majesty on High, *Heb* 1, 3, and was set on the right hand of the Throne of the Majesty in the Heavens, *Heb*. 8. 1.

Q Has God the Father a Right-hand, and a Left?

A God the Father is a Spirit, having no Body nor Bodily Members, but it is spoken so, after the manner of Men, for our better Capacity.

Q. What does Christs sitting at the right hand of God the Father import and mean?

A God the Father his putting Honour upon Christ, as Men do upon these, whom they set on their right-hand, giving him as Mediator Supream Power and Authority with himself, for Government of all the
Crea.

Creatures, *Psal.* 110. 1. *Matt.* 11. 27, *John* 3. 35³
Matt. 28, 18. so as may most serve for gathering pre-
 serving and delivering his Church, *Eph.* 1. 20, 21.
 22. subducing of Enemies, *1 Cor.* 15. 24, 25, 26.
Psal. 110, 1. Inbringing and perfecting of the Elect
 to Salvation, *John* 17. 2, 3. and doing that whole
 trust, which he has of the Father, till he render up the
 Kingdom to him, *1 Cor.* 15, 24.

Q If Christ sit at the right hand of God, how
 did Stephen see him standing, at the right hand of
 God, *Acts* 7. 56?

A Neither his sitting, nor his standing is to be un-
 derstood to mean any Bodily posture, but only his
 being at the Right hand of God, *Rom* 8. 34. either
 as one sitting, that is, in full constant and perpetual pos-
 session of his Kingdom with supream Authority, Ad-
 ministrating the Government of it with all ease, *Dan.*
 2, 44, and 4. 34, 35, and 7. 9, 13, &c. *Zeck.* 6. 13. or
 standing, that is, as ready for work, particularly of
 defending and strengthening Stephen, and of receiving
 him to himself

Q What use is to be made, of Christs sitting at the
 right hand of God?

A To be confirmed by it, in the Faith of his being
 the true Messiah, *Acts* 2. 34, 35, 36. and not to be
 stumbled with his state of Humiliation, *Heb.* 2, 9.
 but to see his special Excellency in all his Mediatorly
 Offices, *Heb.* 13, 13, 14. and 8. 1. and 10. 12. *Rev.*
 17. 14. to triumph over all Enemies in the faith of it,
Rom. 8. 33, 34. to seek these things that are above, *Col.*
 3. 1, to be encouraged by it unto Suffering, *Heb.* 12, 2,
1 Pet. 3. 22. to Honour Christ as we Honour the
 Father, *Jo.* 5. 22, 23. and to come to him under all
 our Burdens, *Matth.* 11. 27, 28. to see Believers al-
 ready highly exalted in him, *Eph.* 2. 6. and to be con-
 firmed in the Faith of that advanced in their own
 per-

persons, *Rev.* 3, 21. to see the greatness of the Fathers Love to Christ, for performing his Mediatory Work, *Jo.* 3. 35. and to know all Lots to come through his hand, *Jo.* 5. 27.

Q Which is the fourth step of Christs Exaltation, set forth in the Answer?

A His coming to judge the World at the last day.

Q What Comings has Christ?

A He has come into the World in his Incarnation, Heb. 10, 5. he comes in his word, both before Incarnation, 1 Pet. 3, 19. and after, both while he was in the World, Jo. 1. 11. and 15, 12. and after his Ascension, Eph. 2, 17. he comes in the inward effects of his Spirit, Jo. 14. 18, he comes in the outward dispensation of his providence, both of judgements, Rev. 2. 5. and Mercies, Rev. 3, 20, he is come to Judgement, Rev. 22. 12. But his more Famous Comings are only Two, his Coming in the Flesh, called his First Coming, and his Coming to Judgement at the last day, called his Second Coming, Heb. 9, 28.

Q For what end is Christ to come, at the last day?

A To judge the World.

Q What is to be understood by the World, in the Answer?

A All and every one of Mankind, Rom. 14 10, 2 Cor. 5, 10. Gal. 6. 5, Quick and Dead, Acts 10. 42, 2 Tim. 4, 1, 1 Pet. 4, 5, small and great, Rev. 20, 12. Elect and Reprobate, Matt. 25. 32, &c. Righteous and Wicked, Eccles. 3. 17t as also fallen Angels, 1 Cor. 6, 3.

Q What is to be understood, by Christs judging the World?

A His making manifest, by exact discovery, what every person has either been, 1 Cor. 3, 15. or done in the Body good or bad, 2 Cor. 5. 16, whether in thought or purpose, Mal. 3, 16, 17. Eccles. 3,

17, 1 Cor. 4. 5. or in dispositions and motions of Will Passions and Affections, Luke 19. 27. Mat. 5. 22. 2 Pet. 1. 13, In Word, Mal. 3. 16, 17. Mat. 12. 35, 36, 37. 1 Cor. 3. 13, 14. Jude v. 15. or in Works, secret or open, Eccles. 3. 17. & 12. 14. with all the aggravations of sins, Mat. 12. 41, 42. Rom. 2. 9, 10. and commendations of any good, 1 Pet. 1. 7. leading Accusers and Witnesses, for evidencing both Nature of Fact, and Matter or Truth of Fact, John 5. 45. Luke 16. 9. Mat. 24. 14. Jam. 5. 3. his giving forth of Sentence of Absolution and Salvation to the Good, and Condemnation to the Bad, Mat. 25. 34. - 45. Mat. 7. 22, 23. John 5. 24, 29. and his putting these Sentences in execution, Mat. 25. 46. Rom. 2. 5. 16. 2 Thes. 1. 5. Acts 3. 19. 2 Pet. 2. 4. & 3. 7. Jude v. 6. Rev. 22. 12.

Q When will Christ come to judge the World?

A At the last Day, John 12. 48.

Q When is that last Day to be?

A It is appointed by God, Acts 17. 31. 1 Tim. 6. 14, 15 known only to himself, Mat. 24. 36. Mark 13. 32. it was shortly to be in the Apostles times, Phil. 4. 5. Heb. 10. 37. James 5. 8. yet not till things that were to be before should be fulfilled, 2 Thes. 2. 2.

Q What Exaltation is Christ to have, by his coming to judge the World at the last day?

A His Glory is to be great in that day, by the appearing and revelation of his Glorious Person, Matth. 24. 30. 1 Pet. 1. 13. Tit. 2. 13 by his Train and Guard in coming, having all the holy Angels with him, Matth. 25. 31. Jude v. 14. by the Clouds of Heaven he comes in and with, in sign of Divine Majesty, Mat. 24. 30. Rev. 1. 17. by a glorious Throne set for him, and his sitting thereon in State and Majesty, and Authority of Judge, Mat. 25. 31. Rev. 20. 11. by the sound of the Trumpet, at his coming, summoning

moning all to Judgement, *1 Thes.* 4. 16. by the Resurrection of the Dead, and change made in a moment, upon the then living, at the sound of the Trumpet, *1 Cor.* 15. 51. by the gathering of all before him, *Mat.* 25. 31. by the separation of the Elect and Reprobate, *Psal.* 1. 5. *Mat.* 25. 31. by being acknowledged, and subjected to, by all that are to be judged, *Phil.* 2. 9, 10, 11 by the manifestations of his knowledge of Secrets, *Rom.* 2. 16 of his Justice and Righteousness in Proceeding, *Acts* 17. 32, *Rom.* 2. 5. *Rev.* 20. 12, 13. and of his Power in executing Sentence, *2 Thess.* 1. 9, 10, 11. by the effects of his appearing on the Lights of Heaven, *Mat.* 24. 29, and the Change made upon the Universe, after the Judgement, *Rom.* 8. 21. *Acts* 3. 21. *Heb.* 1. 10, 11, 12. *2 Pet.* 3. 10. *Rev.* 20. 11. & 21. 1. by all which, the Day of Judgement is called, the great Day, *Jude* v. 6. the Day of God, *2 Pet.* 3. 12. and the great Day of God Almighty, *Rev.* 16. 14.

Q What use is to be made, of Christs coming to Judge the World at the last Day?

A To look upon it, and be affected with it, as a great and weighty thing *2 Thess.* 2. 1. to love his appearing, *2 Tim.* 4. 8. to desire it, and pray for it, *Rev.* 1. 7. and 22. 17, 20. to look for it, *Phil.* 3. 20. *Tit.* 2. 13. *Heb.* 9. 28. *2 Pet.* 3. 12. and to hasten to it, *2 Pet.* 3. 12. *Cant.* 8. 14. in looking for it, to live godly, righteously and soberly in this present World, *Tit.* 2. 12, 13. and be the more stirred up to consider one another, and exhort one another, and provoke unto Love, and to good Works, *Heb.* 10. 24, 25. never enough studying all holy Conversation and Godliness, *2 Pet.* 3. 11. to wait for it, *1 Cor.* 1. 7. *1 Thess.* 1. 10. *2 Tim.* 2. 5. to be patient under sufferings in expectation of it, *Jam.* 5. 7, 8. to watch and be ready for it, *Mat.* 24, 42, 46. and 25. 1, .. 30.

Luke

Luke 12. 37, 40. to watch and pray, Mark 13. 37. to watch and pray always, that we may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of Man, Luke 21. 36. to have our Loins girded, and our Lights burning, Luke 12. 35. to take heed to our selves, lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, Luke 21. 34. to be diligent, that we may be found of him in peace, without spot, and blameless, 2 Pet. 3. 14. to have our Conversation in Heaven, Phil. 3. 20. to forbear judging of others, 1 Cor. 4. 5. to abide in Christ, 1 John 2. 28. and in his Doctrine, Rev. 2. 25, and 3. 11.

29. Q. How are we made Partakers of the Redemption purchased by Christ?

A We are made Partakers of the Redemption purchased by Christ, by the effectual Application of it to us, by his holy Spirit.

Q What is to be understood, by the Redemption purchased by Christ?

A The Purchase which Christ, sent from the Father, Gal. 4. 4, 5. has made by giving himself, 1 Tim. 2. 6. his Blood, 1 Pet. 1. 18, 19, and his Life, Mat. 20, 28. a Ransom, Mat. 20. 28. or price of Redemption, 1 Cor. 6. 20. for buying, 1 Cor. 6. 20. all, 1 Tim. 2. 6. and every one, Heb. 2. 9. of the Elect, Rev. 5. 9. Mat. 20. 28. his People, Luke 1. 68. and Church, Acts 20. 28. and of all Benefits to them, such as Justification, Rom. 3. 24. Adoption, Gal. 4. 5. Sanctification, Eph. 5. 25, 26, 27. Tit. 2. 14. and Salvation, Eph. 1. 13, 14. particularly, Liberation from the Bondage

dagē of Sin, *Eph.* 1. 7. 1 *Pet.* 1. 18. *Psal.* 130. 7, 8. of Satan *Heb.* 2. 14, 15. of the Law, *Gal.* 3. 13. & 4. 5. of death, and the fear of it, *Heb.* 2. 15. of the Grave, *Psal.* 49. 15. of the World, *Gal.* 1. 4. and of all Enemies, *Luke* 1. 74.

Q What is it, to be made Partakers of the Redemption purchased by Christ?

A To be made to Enjoy and Possess the Benefits purchased by Christ, in the Work of Redemption, *Heb.* 3. 14.

Q What is to be understood, by the Application of the Redemption purchased by Christ?

A The having of that wrought in us, which interests us in, and gives us a Title to all the Benefits, purchased by Christ, in the Work of Redemption, *John* 1. 11, 12, 13.

Q Why is Effectual added to the application of the Redemption purchased by Christ?

A Because there is an external application, by virtue of outward Profession, 2 *Pet.* 2. 1. which yet is never effectual, to make a partaking, by reason of the unsoundness of the Profession, *Rom.* 2. 28, 29. *John* 8. 30, 31, 32.

Q Who is it, that applyes to us the Redemption purchased by Christ?

A Christs holy Spirit, *Tit.* 3. 5, 6.

30. *Q.* How doth the Spirit apply to us, the Redemption purchased by Christ?

A. The Spirit applyeth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ, in our effectual Calling.

Q. How

Q How many things does the Spirit in applying to us the Redemption purchased by Christ?

A Two things.

Q Which is the first?

A Working Faith in us, 1 Pet. 1. 21, 22, 23. 2 Cor. 4. 13.

Q What does Faith, to the applying of the Redemption purchased by Christ?

A Faith hath the Promise of all the Benefits purchased by Christ, in the Work of Redemption, and so interests the Believer in, and entitles him to the things purchased, 2 Pet. 1. 3, 4.

Q Which is the second thing, which the Spirit does in applying the Redemption purchased by Christ?

A By Faith, uniting us to Christ.

Q Who is it that unites us to Christ?

A The holy Spirit, 1 John 4. 13.

Q By what does the Spirit unite us unto Christ?

A By Faith, Phil. 3. 8, 4.

Q How does Faith unite us to Christ?

A By being the Grace, into which the Union is promised, and thereby we take hold on Christ in the Promise, and so is the Bond of Union on our part, as the Spirit is on Christ's part; we will see more of this Union in the next ensuing Answer.

Q What is to be understood, by uniting us to Christ?

A Applying to us, or interesting us in, and giving us a Right and Title, to that judicial Union, which was betwixt Christ and all the Elect, in his dying, rising, and ascending, Eph. 2. 5, 6. sealed to us in Baptism, Rom 6 2, 3, 4. besides which, may be taken in Union of Nature, Heb. 2. 11. of relation, Heb. 2. 21, 12, 13. Eph. 5 31, 32 and of Spirit, 1 Cor 6. 17.

Q What does this uniting, to the applying of the Redemption purchased by Christ?

✓ He that hath the Son, hath life ; and he that hath not the Son, hath not life, 1 John 5. 12 in him, and by Union with him, it is, that all the Promises are Yea, and Amen, 2 Cor. 1. 20.

Q When does the Spirit work that Faith, which thus unites us to Christ ?

✓ In our Effectual Calling, 1 Cor. 1. 9.

31. Q. What is Effectual Calling ?

✓ Effectual Calling, is the Work of Gods Spirit, whereby, convincing us of our Sin and Misery, enlightning our Minds in the Knowledge of Christ, and renewing our Wills, he doth perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Q Whose work is the Work of Effectual Calling ?

✓ The Work of Gods Spirit.

Q Where does the Scripture say, that effectual Calling is the Work of Gods Spirit ?

✓ The Scripture says, that Effectual Calling is the Work of God, 2 Tim. 1. 9. 2 Thes 2. 13, 14. which includes the Spirit, and it says expressly, that Conversion and Regeneration is the Work of the Spirit, 1 Cor. 3. 3. John 3. 5. 1 Thess. 1. 4, 5, &c. to v. 10. Tit. 3. 5. which is but the same thing under other Names

Q Is Effectual Calling the Work of no other Person in the God head, but only of the Spirit ?

✓ It is also the Work of the Father, 1 Cor. 1. 9. and of Christ, Rom. 1. 6.

Q Why

Q Why is it then called a Work of Gods Spirit, more than of the Father, or of Christ?

A The Spirit works it, not only jointly with the Father and Christ, as third Person of the God-head, but as sent by the Father and Christ, for the working of it, John 16 7, 8, 9, 10, 11.

Q Is there but one Work of God's Spirit, in the working of Effectual Calling, or are there more works than one?

A There are more than one.

Q How many Works of Gods Spirit, in the working of Effectual Calling, are there set forth in the Answer?

A Four.

Q Which is the first?

A Convincing us of Sin and Misery.

Q Which is the second?

A Enlightning our minds in the Knowledge of Christ.

Q Which is the third?

A Renewing our Wills.

Q Which is the fourth?

A Perswading and enabling us to embrace Jesus Christ, freely offered in the Gospel?

Q Seing there are all these four Works of Gods Spirit, in the working of Effectual Calling, how comes it so be called the Work of Gods Spirit, as if it were all but one Work?

A Because there is but one main Work, and the rest serving to carry on that one main Work.

Q Which is the main Work of Effectual Calling?

A Perswading and enabling us to embrace Jesus Christ, freely offered in the Gospel.

Q Why gets that the name of Effectual Calling?

A Because the Gospel, making an offer of Christ, calls us to embrace the offer, Rev. 3. 20, and the Spirit

perswading and enabling us, makes the Call Effectual, *1 Theff. 1. 4, 5, &c.*

Q How does these first three Works of Gods Spirit serve, to carry on the main Work of Effectual Calling?

A The first two, by perswading, and the third, by enabling us to embrace Jesus Christ, freely offered to us in the Gospel.

Q How doth the first two perswade us?

A Convinced us of Sin and Misery, lets us see our need of Christ, *Matth. 9. 12, 13. Rom 10. 4. Gal. 3. 24.* and enlightning our Minds in the knowledge of Christ, let us see Christ an absolutely necessary, *Acts 4. 12.* ready, *Matth. 22. 4.* fit, *Heb. 7. 26.* and sufficient Remedy of Sin and Misery, *Heb. 7. 25.*

Q Are none able to embrace Jesus Christ freely offered to them in the Gospel, till their Will be renewed?

A Till the Will be renewed, all are dead in Trespases and Sin, *Eph. 2. 1.*

Q Is there no more of a man renewed, in the work of effectual calling, but only his will?

A Yes his understanding, *1 John 5. 20.* Affections and whole Man, *1 Theff 5. 23, 24. Col. 3. 10.*

Q Why is the renewing of the Will, then only spoken of in the Answer?

A Because it is the Will, wherewith we embrace Jesus Christ freely offered to us in the Gospel, which is the main work of Effectual Calling, *Rev. 22. 17. Psal. 110 3.*

Q What mark of Effectual Calling may we have from this Answer?

A When we have all these four Works going together, *Philip 3. 3.*

Is not our being convinced of Sin and Misery, a sufficient mark of our Effectual Calling, though there were no more?

A The experience of some, such as Judas, and Cain, shews that there may be a Conviction of Sin and Misery, where there is no Effectual Calling, *Gen. 4. 12, 14. Matth 27. 3. 4, 5.*

Q Is not the enlightening of our minds in the knowledge of Christ, a sufficient mark of our Effectual Calling, though there were no more?

A The experience of some, who have been once illuminate, and have afterward fallen away, with an impossibility of recovery, shews, that there may be an enlightening in the knowledge of Christ, where there is no Effectual Calling, *Heb. 6. 4, 5, 6. 2 Pet. 2. 20.*

Q Is not renovation of the Will a sufficient mark of Effectual Calling, though there be no more?

A The Renovation of the Will goes never alone, but has the rest of the works of Effectual Calling going along with it, *Heb. 6. 18. Philip. 3. 8.*

Q Whereby may it be known, that the Will is renewed?

A By having the rest of the Works of Effectual Calling going along with it, and by its embracing of Christ, not only for pardon of Sin and Salvation, but also for Holiness, with an universal respect to all Gods Commandements, *Psal. 119. 6. Philip. 3. 10. Isai. 51. 1.*

32 *Q* What benefites do they, that are effectually called, partake of in this life?

A They that are Effectually Called, do in this life partake, of Justification, Adoption, and Sanctification,
and

and the several Benefites which in this life, do either accompany or flow from them.

Q. How comes the Effectually called, to partake of Benefites?

A The promise is to them, Acts 2. 39.

Q At what principal times, do the Effectually called partake of Benefites?

A In this Life, at Death, and at the Resurrection.

Q What Benefites are they, which this Answer sets forth?

A Benefites in this Life.

Q How many Benefites in this life, are set forth in this Answer?

A Three principal Benefites, Justification, Adoption, and Sanctification, with a general of several other Benefites, which in this Life, do either accompany or flow from them.

33 *Q What is Justification?*

A Justification, is an Act of Gods free Grace, wherein he pardoneth all our Sins, and accepteth us, as Righteous in his sight, only for the Righteousness of Christ imputed to us, and received by Faith alone.

Q What parts has this description of Justification given in this Answer?

A Two Parts,

Q Which is the First?

A

A That which holds forth the more general nature of it?

Q What is the general nature of Justification?

A It is an Act of Gods free Grace.

Q What is to be understood by an Act here?

A A Sentence of God, pronouncing us Justified, at our Effectual Calling, and lying consequently in the Gospel Promise of Justification, made to all Believers in general, Acts 10. 43. and 13. 38, 39. Rom. 3. 24. and 8. 30.

Q. Who is it, that Justifies the Effectually Called?

A It is God that Justifies, Rom. 8. 33.

Q What moves God, to justify the Effectually Called?

A Not any thing in, or done by the Effectually Called, meriting their Justification, but merely Gods free Grace, Rom 3. 24.

Which is the second part of the description of Justification, given in the Answer?

A That which holds forth, wherein Justification consists.

Q In how many things does the Answer hold forth, Justification to consist?

A In two things.

Q Which is the first?

A In pardoning all our Sins.

Q Whose Sins does God pardon in Justification?

A Our Sins, who are Effectually called, Rom 8. 30

Q When doth God pardon our Sins, who are effectually called?

A In this Life, in our Justification, at our Effectual Calling; Rom 4. 5, 6, 7.

Q What Sins does God pardon to us in our Justification, at our Effectual Calling?

A All our Sins, Acts 13. 39

Q Whether

Q Whether all our sins past only before Effectual Calling, or all our sins, both past and to come?

A All our Sins past before our Effectual Calling, Rom. 3. 25. John 13. 10. with a right to pardon of Sins to come after Justification, as they may come to be committed, Repented of, and Christ died to, Zeck. 13. 1. &c. John 13. 9, 10. 1 John 1. 9.

Q Which is the second thing, wherein the Answer holds forth Justification to consist?

A In accepting us, as Righteous in his sight.

Q Have we no sin in us, when we are Effectually called and justified?

A When we are Effectually called, we are but in part Renewed, Col. 3. 8. 9. 10 compared with, Eph. 4. 22. 23. 24. and what remains of the corruption of our nature, is still causing Actual Sin, during this life, 1 John 1. 8. 10.

Q How then does God accept of us, as Righteous in his sight, when he justifies us at our Effectual Calling?

A Not for any Righteousness of our own, but only for the Righteousness of Christ imputed to us, and received by Faith alone.

Q What Righteousness of Christ is that, for which God accepteth us in our Justification?

A Not his Essential Righteousness, as God, which is incommunicable, but his Mediatorial Righteousness, or Righteousness acquired by him as Mediator, and God-Man, in the perfect Holiness of his Nature and Life, Heb. 7. 26. with the perfect satisfaction made to Divine justice for Sin, by his Sufferings and Death, John 16. 10.

Q How can we be accepted of, as Righteous in Gods sight, for the Righteousness of Christ?

A It is imputed to us, and reckoned ours, Jer. 23. 6. 2 Cor. 5. 21.

Q What is it which obtains the Imputation of Christs Righteousness?

A The

A The receiving of it by Faith, Gal. 2. 16. Philip. 3. 9.

Q How does Faith receive Christs Righteousness?

A By embracing the Gospel offer of it, and of Christ for it, Gal. 2. 16. Philip. 3. 9. John 1. 12.

Q Why is it said Faith alone in the Answer?

A Because Faith is the alone thing which obtains the imputation of Christs Righteousness, Gal. 2. 16. Philip. 3. 9.

Q How then says the Apostle James, that a Man is justified by Works and not by Faith only. Jam. 2. 24?

A His meaning is, that a Man is justified by a Faith which has Works, and not by a dead Faith which has no Works, as appears by what goes before and follows.

Q By what may we know, that we are justified?

A By our being Effectually called. Rom. 8. 30.

34. *Q What is Adoption?*

A Adoption is an Act of Gods free Grace, whereby we are received into the Number, and have a right unto all the Priviledges of the Sons of God.

Q What Adoption is it, that we have here described in this Answer?

A Not that Humane Adoption, whereby persons are taken into a Family, and in the place of Children, who before were not, a practice of ancient use among several People; Especially among the People of God, Gen. 16. 2. and 30. and 48. 5. Exod. 2. 10. Acts 7. 21. Esder. 2. 7. 15. neither that general divine Adoption, whereby God Adopts all the Members of the
Visible

Visible Church, *Exod. 4. 22. Rom 9. 4.* neither the benefite of Glorification called in Scripture Adoption, because a Fruit of it. *Rom. 8. 23.* but that special Adoption, whereby God Adopts all the Effectually called, at their Effectual Calling, *Eph 1. 5. John 1. 12. Hos. 1. 10.*

Q What Parts has the description of this Adoption, given here in this Answer?

A Two.

Q Which is the first?

A That which holds forth the more general nature of it.

Q What is the general Nature of Adoption?

A An Act of Gods free Grace.

Q What is to be understood here by an Act?

A Gods Sentence, pronouncing a Person Adopted, upon their being Effectually Called, in the general Sentence of the Word, pronouncing all the Effectually Called, Adopted, John 1. 12. Rom. 9. 26. 1 John 3. 1.

Q Who is it, that Adopts the Effectually Called?

A God.

Q Who is to be understood by God, in the Answer?

A The Father, 1 John 3. 1. & Eph. 1. 3, 5. Christ, John 1. 12. and the Holy Spirit, Rom. 8. 15.

Q What moves God to Adopt the Effectually Called?

A His free Grace, Eph. 1. 5. 1 John 3. 1.

Q Which is the second Part of the Description of Adoption, given in the Answer?

A That which holds forth, wherein Adoption consists.

Q In how many things is Adoption held forth to consist by the Answer?

A In two things.

Q Which is the first?

A In receiving us unto the Number of the Sons of God.

Q Who are they who are received into the Number of the Sons of God?

A We.

Q Who are to be understood by *We*, in the Answer?

A We who are effectually called, Jo. 1. 12.

Q When are we, who are effectually Called, received into the number of the Sons of God?

A In this Life, at our Effectual Calling Jo. 1. 12.

Q What sort of Sons of God is it, that we are received into the number of, in our Adoption?

A Not of his Sons by Creation, such as the standing Angels, and Adam in the state of Innocency, Job. 1. 6. Luke 3. 38. nor of his Sons by High Advancement in the World, as all Worldly Great Ones, Psal. 82. 6. nor of Sons by external Membership, only in the visible Church, Rom. 9. 26. but of Sons by Regeneration and Adoption, John 1. 12, 13. Rom. 8. 14, 16, 17, 19, 21.

Q Is there any difference, betwixt the Sons of God by Regeneration, and the Sons of God by Adoption?

A All the Sons of God by Adoption, are first Regenerate in their Effectual Calling, and being Regenerate and Called, are Adopted, Jo. 1. 12, 13.

Q What number are there of the Sons of God, by Regeneration and Adoption?

A Consider'd in themselves, they are many, Heb. 2. 10. but considered comparatively, in respect of the rest of the Sons of Men, they are but few, Matth. 7. 13, 14.

Q Whose Sons are we, before we be adopted?

A The Sons of Men by descent, Prov. 8. 31. the Children of the Devil by Natural Corruption, 1 John

3. 10. and the Children of Wrath by desert of Sin, Eph. 2. 3.

Q Which is the second thing, wherein Adoption is held forth, so consist by the Answer?

A Our having by it, a right to all the Priviledges of the Sons of God.

Q What are all the Priviledges of the Sons of God?

A To be called the Sons of God, is a Priviledge great to admiration, 1 John 3. 1. but besides, all the Sons of God are Heirs, Heirs of God, joint Heirs with Christ, Rom. 8. 17, 23. and receive the Spirit of Adoption, witnessing with their Spirits, that they are the Children of God, and whereby they cry *Abba Father*, Rom. 8. 15, 16. and are seen to, pitied, and defended by God, *Matth. 6. 32. Psal. 103. 13. Prov. 14. 26.*

Q By what may we know that we are Adopted?

A By our being effectually called, John 1. 12. by our being led by the Spirit, Rom. 8. 14. by the Spirit his being a Spirit of Adoption in us, Rom. 8. 15, 16. Gal 4. 6. by the study of Holiness, 1 John 2. 29. and by Fatherly Chastisements, Heb 12. 6, 7, 8. veilding the Peaceable Fruits of Righteousness, Heb. 12. 11. and patiently Submitting to, Heb. 12. 7.

35. *Q. What is Sanctification?*

A. Sanctification, is a Work of Gods free Grace, whereby we are renewed in the whole Man, after the Image of God, and are enabled more and more, to die unto Sin, and live unto Righteousness.

Q What Parts has this Description of Sanctification, given in this Answer?

A Two

A Two Parts.

Q Which is the first?

A That which holds forth the more general Nature of it.

Q What is the more general Nature of Sanctification?

A It is a Work of Gods Free Grace.

Q What is to be understood here by a Work?

A A Change made upon us, by Divine Power, 2 Cor. 3. 18

Q Who is it that works Sanctification?

A God.

Q Who is to be understood by God. in the Answer?

A The Father, Jo. 17. 17. Jude v. 1. Christ, Eph. 5. 26, 27. and the Holy Spirit, 2 Thes. 2. 13.

Q What moves God, to work the Work of Sanctification?

A His free Grace, Philip. 2. 13.

Q Which is the second Part of the Description of Sanctification, given in the Answer?

A That which holds forth, wherein Sanctification consists, together with the way how it is wrought, and the several Parts of it.

Q In how many things does the Work of Sanctification consist?

A In two things.

Q Which is the first?

A Our being renewed in the whole Man, after the Image of God.

Q What is to be understood by being renewed?

A Being restored to our first state, by having the Image of God, lost by the Fall, repaired in us

Q Are we not renewed in the whole Man, after the Image of God, in our Effectual Calling?

A We are renewed in the whole Man, in our Effectual Calling, as is said upon that Answer; but that

Renovation is only begun: this of Sanctification is a Renovation caryed on by Degrees, until it be perfected, Phil. 1. 6. 2 Cor. 7. 1.

Q Who are they, who are renewed in the whole Man, in the Work of Sanctification?

A We.

Q VVho are to be understood by VVe, in the Answer?

A We who are Effectually Called, Rom. 1. 7. 3 Cor. 1. 2.

Q VVhat part of *us* is renewed in the Work of Sanctification?

A The whole Man.

Q VVhat is to be understood by the whole Man?

A Soul and Body, in all the Parts and Powers of both, 2 Cor. 7. 1. 1 Thes. 5. 23.

Q After whose Image are we renewed?

A After the Image of God, Ephes. 4. 24. Col. 3. 10.

Q What is to be understood by the Image of God?

A Knowledge, Righteousness, and Holiness, Eph. 4. 24. Col. 3. 10.

Q Whose Image do we bear, before this Renovation?

A In so far as we are unrenewed, we bear the Image of the first Adam, in his state after the Fall, having his Nature corrupted, Gen 3. 3.

Q VVhich is the second thing, wherein Sanctification consists?

A Being enabled more and more, to die unto sin, and live unto Righteousness.

Q What difference is there, betwixt our being renewed in the whole Man, after the Image of God, and our being enabled, more and more, to die to Sin, and live unto Righteousness?

A Our being renewed in the whole Man, after the Image of God, points chiefly at the Renovation of our

our Natures, and being enabled more and more, to die unto Sin, and live unto Righteousness, points chiefly at the Renovation of our Life, shewing withall, how both are wrought, and what are the Parts of both.

Q How are both wrought?

✓ More and more, *Philip. 1. 9. 1 Thess. 4. 1. Prov. 4. 18.* never perfected till Death, *Heb. 12. 23.* and Christ's Second Coming, *Eph. 5. 27.*

Q Is the Work of Sanctification still going on more and more during this life, in all the Effectually Called?

✓ The Work of Sanctification, in all the Effectually called, is subject to Backslidings, Decays, and Upfittings, *2 Cron 17. 3. 1 Kings 11 4. Rev. 2. 4, 5.* yet is it still so far an ongoing Work, as God never altogether takes his hand from it, *John 15 2. Hosea 14. 4.* but makes good use of all Backgoings for further perfecting of it, *Ezek 16. 60---63.*

Q Why is the work of Sanctification never perfected in this life?

✓ God, who takes time for several of his Works, as the Work of Creation, the bringing of the Fruites of the Earth into Maturity, the making of a Child become a Man, the healing of some Diseases by long Cures, hath thought fit to take the time of this Life, for the Work of Sanctification, before it be perfected, and that not without good reason, the taking of the time of this life, for the Work of Sanctification, being a fit mean to give the Effectually Called occasion to know by experience the strength of Sin, and sufficiency of Mortifying Grace, with the abundance of pardoning Grace, *2 Cor. 12. 9.* to be Exercised in Humiliation and Prayer, *2 Cor. 12. 7, 8. Matt. 6. 12. 13.* in Faith and hope of delivery from a body of Death, through Christ with thankfulness, *Rom. 7. 25, Psal. 103. 1, 2, 3.* immeekness towards other Sinners,

Gal. 6, 1, Titus. 3, 2, and especially in renouncing our own Righteousness, and betaking us to Christs Righteousness in the matter of Justification, which we are but hardly driven to by a Lifetimes experience of our own Sinfulness, John 13, 8, 9, 10. Rom. 9, 30 31, 32, and 10, 3, 4. Philip. 3, 8, 9, 10.

Q What parts has the Work of Sanctification?

A Two Parts, dying to Sin, and living to Righteousness.

Q What is to be understood, by dying unto Sin?

A To have the power of Sin in our natures destroyed, so as not to obey it, but to abstain from it in our life, Rom. 6. 6. 7. 12 13. and 8. 13 Col. 3. 5. 1 Pet. 2 11, 12. called commonly Mortification.

Q What is to be understood, by living unto Righteousness?

A To have our natures so enlivened by the power of Grace, as to obey the Commands of Righteousness in our life. Rom. 6. 13.

Q May there not be a Being dead to sin, and alive to Righteousness, where there is no Sanctification?

A The Relicks of Original Righteousness in some better Natures, Rom. 2. 14. 15. 27. the Power of Gods restraining hand, Gen. 20. 6. Common Illumination in the knowledge of Christ, 2 Pet. 2. 20. Respect to the cariers of the Word, Mark 6. 20. love to the praise of Men, Matt. 6. 1, 2, &c. want of Temptation, Matt. 6, 13, Opportunity, Matth. 26, 26, and means of Sinning Joel 1, 3. A principle of establishing Self-righteousness, Rom. 10. 3. with other such like things, may make a Being dead to Sin and alive to Righteousness seemingly, where there is no Sanctification, Rom. 7. 8, 9.

Q By what mark, may that Being seemingly dead to Sin, and alive to Righteousness, be discerned, from dying to Sin, and alive to Righteousness in the Work of Sanctification?

A The

✱ The special and most sure mark is. Effectual Calling; for Sanctification being a Benefice of the Effectually Called, there can be no Sanctification before Effectual Calling, *Titus* 1. 15. *Prov.* 28, 9, and 21, 4, and where Effectual Calling is, it Sanctifies the Relicts of Original Righteousness in better Natures, with the Effects of common Grace, or any other warrantable motive, making them all come in as parts of Sanctification, *Titus* 1. 15. and either makes the rise of all dying to Sin, and living to Righteousness, to be from warranted Principles and Motives; *Rom.* 13. 5. or makes unwarrantable Principles, and motives to be disallowed and repented of, *Rom.* 7. 15, 16, 17.

Q *By what mark, may we best discern the ongoing of the work of Sanctification?*

A In some and at sometimes Grace groweth exceedingly, 2 *Theff.* 1, 3, so as their last Works are more than their first, *Rev.* 2, 19, in some, and at some times their is a sensible decay *Rev.* 2, 4, 5. and in either of these cases, the thing is more easily discernible of it self; but when the ongoing of the Work of Sanctification is not easily discernible; by either of these, we must then Judge of it by our own diligence in the use of the means of Sanctification: for as Sanctification is Gods Work, so he works it by means, either of his own using, *Psal.* 119. 67. 71. or which he has appointed us to use, which is the reason why Sanctification is spoken of as our Work, 2 *Cor.* 7. 1. and when we use his appointed means, though the effect do not presently discernibly appear; yet we may conclude the ongoing of the Work, even as when the Children of Israel were compassing Jericho seven days, and seven times on the seventh day, every compassing was bringing down the Walls, though they fell not, till after the seventh times compassing of the seventh day, *Joshua* 6. 1. 20.

Q *What*

Q What are the means, which God has appointed us, to use for onecarrying of the Work of Sanctification?

A As Sanctification of Nature, is helped by Sanctification of Life, *Eph* 4. 22. so Sanctification of Nature is absolutely necessary for Sanctification of Life, *Gal.* 5. 24. *Col.* 3. 9, and living to Righteousness promotes dying to Sin, *Gal.* 5. 16, and the means of all are Exercising of Repentance for our dayly Sins *Heb.* 6. 6, Prayer, *Psal.* 51. 10. watching and Prayer, *Matth.* 26. 41, Fasting and Prayer, *Matth.* 17. 21, making use of the Word in the Precepts, Prohibitions, Reproofs, Promises and Threatnings, and other Arguments thereof, in calling for or pressing Sanctification, whether in the general or in any particular, *John* 17. 17. *Eph.* 5. 26. Improving the Sacraments, *Rom.* 6. 3, 4. making right use of Gods Dispensations of Rods or Mercies, *Psal.* 119. 67, 71, *Isai.* 1. 2. 3, not noticing so much our attainments in Sanctification, as our Shortcomings and Sins. *Philip* 3. 13. not making our Attainments in Sanctification, our Righteousness, whereby we are justified before God, but in our greatest Attainments, leaning only to Christs imputed Righteousness for our Justification, *Philip.* 3. 8, 9. And especially, Exercising the Acts of Sanctifying Faith, beholding Christ Crucified, Dead, Buried, and Risen again, in the Relations of Purchaser, Example, Surety, and Common person, and drawing Arguments from all, for dying to Sin, and living to Righteousness, *Rom.* 6. 3, ... 11. *Gal.* 2. 17. ... 21. *1 Cor.* 6. 20. *2 Cor.* 5. 14, 15. *Eph.* 5. 26, *Titus* 2. 11, 12, &c. *Heb.* 12. 2. *1 Pet.* 2. 21. ... 24.

36 *Q* What are the Benefites which in this life do accompany, or flow from Justification, Adoption, and Sanctification?

A The

A The Benefites, which in this life, do accompany or flow from Justification, Adoption, and Sanctification, are Assurance of Gods Love, Peace of Conscience, Joy in the Holy Ghost, encrease of Grace, and perseverance therein, to the end.

Q How many several Benefites, accompanying or flowing from Justification, Adoption, and Sanctification, are there set forth in this Answer?

A Five.

Q Which is the First?

A Assurance of Gods Love.

Q What Love of God is to be understood here?

A Not that Love which he has born to Mankind in the general, in giving his only begotten Son, to be a Saviour to the Elect, and not to fallen Angels, Jo. 3. 16 Heb. 2. 16. nor his Love to some persons, in giving them singular Endowments, and making singular use of them, 2 Sam. 12. 24, 25. Neh. 13. 26. Isa. 43. 14. 1 Kings 10. 9. Luke 1. 28. nor that Love he bears to the Visible Church and External Members thereof, in conferring special priviledges on them, Deut 7. 7, 8 and 23, 5. Rom 9. 25. but that free, Great, Eternal and Unchangeable Love, which he bears to the Elect and Redeemed Number, whom in due time he calls, Justifies, Adopts, Sanctifies, and Saves, Rom. 5, 5, 8, Eph. 2. 4, 5. Rom 8, 38. 39. 1 Thess 2. 16. 1 John 4, 9, 10. 1 John 3. 1.

Q Have all the Effectually Called the full assurance of this Love at all times?

A Some at sometimes have it in a triumphant measure, *Rom.* 8. 38, 39. *Gal.* 2, 20, and though it be not in alike measure in all, nor in any at all times, but sometimes so far born down by Doubtings under sense of Sin, or Affliction, that it seems neigh to perishing, *Psal.* 31, 22, and 77. 8, 9, 10. *Jonah.* 2. 4. *Isa* 49, 14, and 40, 27. yet either presently, or sometime after, it recovers, *Psal.* 31, 22. *Jonah* 2, 4. 7. and all have ground for it, *Eph.* 2. 4, 5, and it is the duty of all, *Heb.* 10. 22. *Jude* verse 21. and all in some measure have it at all times Radically, or Actually, *1 John* 4. 16, 18. *Rom.* 5. 5.

Q Which is the second Benefite, accompanying or flowing from Justification, Adoption, and Sanctification?

A Peace of Conscience.

Q What it is to be understood, by peace of Conscience?

A Not the false peace of Carnal Security, or of a scelleless Conscience, *1 Thess.* 5, 2. 3. &c. *Eph.* 4. 19. but the peace of a tender waking Conscience, which either upon our conformity with the Law of God approves us, *Rom.* 9. 1. or upon renewing of our selves to Repentance and Faith in Christ, after sinning, absolves us, *Heb.* 10. 22.

Q Is there no other Peace, besides peace of Conscience, which either accompanys or flows from Justification, Adoption, and Sanctification?

A There is also peace of Reconciliation with God, *Rom.* 5. 1. and peace with all the Creatures that are Not Enemies to the Reconciliation, *Job.* 5. 23. 24. *Hos.* 2. 18. and there is peace of Mind, which differs from Peace of Conscience, the one relating to Affliction, the other to Sin, *Isai* 76, 3, *John* 14. 27, *Philip.* 4. 6. 7.

Q Which is the third Benefite of the Effectually called, accompanying or flowing from Justification, Adoption, and Sanctification?

A Joy

A Joy in the Holy Ghost.

Q What is to be understood, by Joy in the Holy Ghost?

A Not the Joy of the World, which is either in sin or worldly Things, or at the Afflictions of the People of God, *Prov. 2. 14. Psal. 4. 7. Micah 7. 3.* nor the Joy of outward Members of the Church, in outward Spiritual Enjoyments, *1 Sam. 6. 13.* nor the Joy of temporary Faith, *John 5. 35.* but a Joy, wrought by the Holy Ghost, in the Hearts of the Effectually Called, either as they are exercising Faith, and hope on the Promises, *Rom. 15. 13.* or are in the Sense of enjoyed Mercies, *Phil. 4. 10. Psal. 4. 6, 7.*

Q Which is the fourth Benefite, of the Effectually Called, accompanying or flowing from Justification, Adoption, and Sanctification?

A Encrease of Grace.

Q What is to be understood here by Grace?

A Not the free Favour of God, as *Acts 13. 27. Eph. 2. 3. 8.* nor every Gift or Benefite, flowing from the free Favour of God, as *2 Cor. 9. 8. Eph. 4. 7.* but the Gifts of saving Grace, such as Faith, *Eph. 2. 8.* Repentance, *Acts 11. 18.* Love, *1 Tim. 1. 14.* Hope, *Rom. 8. 24.* Patience, *1 Thes. 1. 3. & 2 Thes. 1. 4.* and the rest, which are all begun, *Phil. 1. 6.* in the Heart, *1 Pet. 3. 4.* by the holy Spirit, *Gal. 5. 22.* in the Work of Effectual Calling, *2 Pet. 1. 3.* and after made to grow, by several Means, as the Word, *1 Pet. 2. 2.* Afflictions, *2 Cor. 4. 16.* Prayer, *Phil. 1. 9.* and other Means.

Q What difference is there, betwixt Encrease of Grace, and the Work of Sanctification?

A Grace has the Heart for the proper Seat of it, *1 Pet. 3. 4.* and encrease of Grace is an ongoing of the Work of Sanctification, upon our Natures, *Col. 3. 12. 1 Pet. 3. 5.* but Sanctification is of the whole Man,

Man, and extends both to Nature and Life, *Heb.* 10. 22.

Q Does Increase of Grace, always accompany Justification, Adoption, and Sanctification?

A Where the Work of Sanctification goes on, Increase of Grace must needs be; but, as is said of the Work of Sanctification, that it is lyable to backslidings, decays, and upittings. so through grieving the Spirit, *Eph.* 4. 24. compared with v. 30 & neglect of the study of growth in Grace, which is the duty of all the Gracious, *2 Pet.* 3. 18. Increase of Grace, is in many much marred, yet have they the Promise of it, to be made out at some times, especially as *Psal.* 92. 12. . . 15. *Isa.* 35. 5, &c. & 44. 3. 4. *Hos.* 14. 4. *Mal.* 4. 2. *John* 10. 10. and in the end, it is perfected in all, *Phil.* 1. 6.

Q What Benefite is there in increase of Grace?

A It makes Grace the more easily discernible, *2 Pet.* 1. 10. compared with v. 5, 6, 7. gives advancement in Holiness. *Col.* 3. 12. *1 Pet.* 3. 5 without which, no man shall see the Lord, *Heb.* 12. 14. and makes more and more strong, either for doing, or suffering, as there may be a calling, *2 Tim.* 2. 1. It makes an eminency in Grace, which greatly delights Christ, *Mat.* 8. 10. & 15. 28. and keeps off his Checks and Reproofs for little growth, *Mat.* 6. 30. and 8. 26.

Q Which is the fifth Benefite, accompanying or flowing from Justification, Adoption, and Sanctification?

A Perseverance in Grace to the end.

Q Does Perseverance in Grace to the end, always accompany Justification, Adoption, and Sanctification?

A The Decree of Election, *John* 15. 16. the Work of Redemption, *Titim* 2. 14. Christs Intercession, *Luke*

Luke 22. 32. John 17. 11. the Work of Effectual Calling, 1 John 2. 19. 1 Pet. 1. 23. 1 John 3. 9. and the Promise of the Covenant, both of Redemption, Isa. 59. 21. and Reconciliation, Jer. 32. 39, 40. do all secure the benefite of Perseverance in Grace to the end, so as however the truly Gracious may fall foully, Mat. 26. 34. and decline for some time in a great measure, 1 Kings 11. 3, 4. &c. yet can they never fall away, either totally or finally, John 10. 28, 29. and 14. 16, 17. 1 Kings 13. 14, compared with 2 Chron. 26. 10. 1 Pet. 1. 5.

Q What benefite is there, in Perseverance in Grace to the end?

A It evidences sincerity, John 8. 31. entitles into the Promises, both of encrease of Grace, John 8. 32, and of Salvation, Mat. 24. 13. gives full assurance of Hope, Heb. 6. 11. and boldness in the day of Judgment, 1 John 2. 28.

37. Q. What Benefites do Believers receive from Christ at Death?

A The Souls of Believers are at their Death, made perfect in Holiness, and do immediatly pass into Glory, and their Bodies, being still united to Christ, do rest in their Graves, till the Resurrection.

Q Why are these, who before were named the Effectually Called, in laying forth the Benefites in this Life, now named Believers, in laying forth Benefites at Death?

A Because all Effectually Called, are Believers,

Faith being wrought in Effectual Calling, Rom. 1. 5, 6.

Q How many Benefits of Believers at Death, are there set forth in this Answer?

A Four.

Q How are they divided?

A In Benefites to the Soul, and Benefites to the Body.

Q How many Benefites to the Soul, are there set forth in the Answer?

A Two.

Q Which is the first?

A The Souls of Believers are, at their Death, made perfect in Holiness.

Q Are the Souls of Believers, never made perfect in Holiness, till Death?

*A The holiest of the Saints, in Scripture, have ever denied to lay any claim to Perfection in Holiness, during this life, 1 Kings 8. 46. Phil. 3. 12, 13. Jam. 1. 2. understanding the Perfection of Degrees, 1 Cor. 13. 10, &c. though all Believers be said to be perfect, both by an imputed Perfection, Col. 2. 10. and inherent begun, Mat. 5. 48. called *Perfection of Parts*, because of the Work of Sanctification, going through the whole Man, in some degree; and some are said to be Perfect by a relative Perfection, as they are compared with others, or themselves, when not so grown in Holiness, 1 Cor. 2. 6. Phil. 3. 15. Heb. 5. 14. and 6. 1.*

Q Why are the Souls of Believers perfected in Holiness, at Death?

A Because, at Death they are to be taken to Heaven, where nothing entereth that defileth, Rev. 21. 27. where they are to see the Lord, Rev. 22. 4. whom without Holiness, none shall see, Heb. 12. 14. and where only the Spirits of Just Men made perfect, are; Heb. 12. 23.

Q How

Q How are the Souls of Believers, made perfect in Holiness, at Death?

A No other ways than the Souls of Believers, living on the Earth, at Christs second Coming are, when both in Body and Soul, they shall be changed in a moment, in the twinkling of an Eye, at the last Trump, 1 Cor. 15: 51, 52, &c.

Q Which is the second Benefite of the Souls of Believers at Death?

A They do immediatly pass into Glory.

Q What is to be understood by Glory, in the Answer?

A Heaven, so called, partly from the Glory of the Place, Exod. 24. 10. 2 Cor. 5. 1, &c. partly from the Glory of the Company that is there, an innumerable Company of Angels, and the Spirits of Just Men made perfect, Heb. 12, 23. Especially of God, and Christ, whose Glory is manifested there, so as nowhere else, Isa. 63. 15. John 17. 24. Rev. 22. 3, 5. and partly from the Glory of the Souls own state, in that glorious place and Company, having all Soul-enduements in their Perfection, 1 Cor. 13. 10. with the honour of a full Reward put upon them, for all the Good done in the Body, Rev. 14. 13. and enjoying a glorious Rest and Peace, Isa. 57. 13. Heb. 4. 9. Rev. 14. 13.

Q Do the Souls of all Believers pass immediatly to Glory, at Death?

A The Popish Fiction of Purgatory (which they make a Place in Hell, next to the Place of the Damned, where the Souls of Believers, dying with Venial Sin, not satisfied for in this Life, are tormented in a fire, till these Sins be satisfied for, save in so far as the Pains of that place, may be either mitigated, or sooner ended, by the Penances of the living, by Masses, Indulgences, Gifts and Offerings to the Church

and the Priests) This Fiction, we say, is without any ground in Scripture, though they make them all damned, who do not believe it ; yea, it is contrary to Scripture, which mentions only two Places, Heaven and Hell, where the Souls of all go to at death, *Luke 16. 22, 23.* and makes all the Souls of Believers to go to Heaven at death, *1st. 57. 1, 2. Rev. 14. 13. Phil. 1. 22, 23. 2 Cor. 5. 1. Luke 2. 29, and 23. 4. 2 Tim. 4. 7, 8.* It is also founded upon several false distinctions, such as (1.) Sins Venial and Mortal, whereas the least Sin is mortal, when not repented of, and pardoned, *Rom. 6. 23.* (2.) Of remitting the Fault of Sin, but not the Punishment, whereas the Fault being remitted, the Punishment is also ever remitted, *Ezek. 18. 22, 23.* (3.) Of remitting the Eternal Punishment, but not the Temporal, whereas, Temporal Punishments to all Believers, are not expiatory of Sin, but Fatherly Chastisements, inflicted in Love for their good, *Heb. 12. 10.* And last of all, this Fiction, as it is nothing but a meer invention of Covetousness, for the gain of it, so it is blasphemously injurious, both to the freedom and riches of Gods Mercy, and to the Perfection of Christs Satisfaction, for the Sins of Believers, who bath, by one Offering, perfected for ever, them that are Sanctified, *Heb. 10. 14.*

Q How many Benefites to the Bodies of Believers at Death, are there set forth in the Answer?

A Two.

Q Which is the first?

A Being still united unto Christ.

Q What is the meaning of that, their Bodies being still united unto Christ?

A That Union of Believers with Christ, both in their Souls and Bodies, made by the Spirit, working Faith in their Effectual Calling (as is said before) remain-

remaining still undissolved, both in and after death, as well in respect of their Bodies, as in respect of their Souls, however death separates the Soul from the Body for a time, *Rev.* 14. 13. *1 Thes.* 4. 14.

Q Which is the second Benefite to the Bodies of Believers, at death, held forth in the Answer?

A They do rest in their Graves until the Resurrection.

Q Are all the dead Bodies of Believers put in Graves?

A Putting in grave after death, is the ordinary way taken with all the dead. *Job* 30. 33. and therefore all the dead are designed by that name, all that are in their Graves, *Jo.* 5. 28. and however the bodies of Believers are not exempted from being devoured either with Beasts of the Field, or Fowls of the Air, or Fish of the Sea, *Psal* 79. 2, 3. *Jonah* 1. 17. and 2. 1. 6. and such as suffer Martyrdome by fire, are burned into ashes, and some for greater ignominy, are not suffered to be put in Graves, but their Bodies, or some parts of them, made publick Spectacles, *Rev.* 11. 9. Yet the place or places where the Bodies of such are sown in Corruption, is to them their Grave, *Jer.* 20. 17. *Jonah* 2. 3, *Gen.* 37. 35. compared with *vs* 33. *Rev.* 20. 13.

Q Do not the Bodies of all the dead, rest in their Graves till the Resurrection, as well as the Bodies of Believers?

A The nature of the Grave is not the same to Believers, and others; to believers it is a Bed, *Isa.* 57. 2, where they sleep, *1 Thes.* 4. 14, 15. and their resurrection is an awakening, *Psal.* 137. 15. as in the morning, *Psal.* 49. 14. to others, it is Deaths Prison-Chamber, where their Bodies are as in custodie, until the Day of Judgement, *Prov.* 7. 27. *Jo.* 5. 28, 29.

Q How long are the Bodies of Believers to rest in their Graves?

I 3

A Till

A Till the Resurrection.

Q What is to be understood by the Resurrection in the Answer?

A Not the Resurrection of Believers only (as the Answer may be understood) though the Resurrection be sometimes appropriate to them, *Luke* 20. 35, 36. *Phil.* 3. 11. because their Resurrection is a Resurrection of Life, *John* 5. 39. but that Universal Resurrection of all the Dead, *John* 5. 28, 29. great and small, *Rev.* 20. 12, 13. just and unjust, *Acts* 24. 15. which is to be at Christs second coming, and the sounding of the last Trumpet, *1 Thes.* 4. 16. at the last day, *Job* 11. 24. and end of the World, *Job* 14. 12. by the Power of God the Father, and of Christ, and of the Holy Spirit, *Rom.* 8. 11. *John* 5. 28, 29. causing every particular Soul return to the same body it went out of at death, *Job* 19. 26, 29. only changed in qualities, *1 Cor.* 15. 53, 54. and so quickening all the dead, and causing them come forth out of their graves to Judgement, *John* 5. 28, 29.

Q How is it certain, that such a Resurrection is to be?

A Though Infidels generally have ever held it incredible, *Acts* 17. 18, - - 32. and 26. 8. yet some of them have, through the force of Reason, or some other Revelation, been forced to assert it, but that which makes it certain is, that God has revealed it in the Scriptures, both of the old and new Testaments, &c his Power is able to effectuat it. *Mat.* 22. 29. as he has given Proof in many particular Resurrections of particular persons, both under the old Testament, *1 Kings* 17. 22. *2 Kings* 4. 33, 34, 35. and 13. 21. and under the New, *Mat.* 9. 25. *Luke* 7. 14, 15. *Jo.* 43. 44. *Matth.* 27. 52, 53. *Acts* 9. 40. and 20. 11.

38. **Q.** What Benefits do Believers

vers receive from Christ at the Resurrection?

A. At the Resurrection, Believers being raised up in Glory, shall be openly acknowledged and acquitted in the day of Judgement, and made perfectly Blessed, in full enjoying of God to all Eternity:

Q How many Benefits to Believers at the Resurrection, does this Answer set forth?

A Six.

Q Which is the first?

A Being raised up.

Q What Benefit is there to Believers, in being raised up, more than to all the Dead, who are also to be raised up?

A The upraising of Believers and others is of a different Nature; their upraising is a necessary consequent of Christs Resurrection, *1 Thes. 4. 14. Col. 1. 18.* and of the Spirits indwelling in them in this life, *Rom. 8. 11.* and is a liberating of them from the power of Death and the Grave, and an upraising of them to Life Eternal, by Christs own hand, as applying the Purchase of his Death, *John 6. 39. 40, 44, 54. and 11. 24. and 5. 29. Rom. 8. 23. 1 Cor. 15. 54, 55, 57.* whereas the upraising of others is as the forthbringing of Malefactors from Prison to Judgement, to receive Sentence of Condemnation, *Prov. 7. 27. John 5. 29.*

Q Are all Believers to be raised up at the Resurrection?

A All are not to die, *1 Cor. 15. 51.* some are to be living on the Earth at Christs second Coming *1 Thes.*

4. 15. &c. these are to be changed in a moment, in the twinkling of an Eye, 1 Cor. 15. 52. after that the Dead are first raised, 1 Theff. 4. 15. 16.

Q Which is the second Benefite to Believers at the Resurrection, held forth in the Answer?

A Being raised up in Glory.

Q In what Glory is Believers to be raised up?

A Besides the Glory of their Souls, being in a perfected state, 1 Cor. 13. 10, 11, 12, they are to be raised up with Spiritual Bodies, 1 Cor. 15. 44. Immortal and Incorruptible, 1 Cor. 15. 42, 53, 54. Strong, 1 Cor. 15. 43. Agile and Nimble, 1 Theff. 4. 17. Matth. 24. 28. Shining, Dan 12. 3. Matth. 13. 43, and like unto Christs Glorious Body, Philip. 3. 21. and being raised up thus, they are to have a Glory by their gathering together, Matth. 24. 31. 2 Theff. 2. 1. by their severing from the Wicked, Psal. 1. 5. Matth. 25. 32. by their placing on Christs right hand, Matt. 25. 33. where, as assessors in the Judgement, after their own Absolution, they are to join with Christ, in judging Reprobate Angels and Men, 1 Cor. 6. 2. 3.

Q Which is the third benefite to Believers at the Resurrection, held forth in the Answer?

A They shall be acknowledged.

Q What is the meaning of that, they shall be acknowledged?

A Christ shall own them for his, Mal. 3. 17. Elect and Redeemed, Matth. 25. 34. &c. and for true Believers, who have proven the truth of their Faith, by the fruites thereof, 1 Pet. 1. 7. Matth. 10. 32.

Q Which is the fourth benefite to Believers at the Resurrection, held forth in the Answer?

A They shall be acquitted.

Q. What is the meaning of that, they shall be acquitted?

A Not

A Not only shall they be cleared of all false Aspersions, 1 Cor. 4. 5. but they shall have all their Sins forgiven, Acts 3. 19.

Q Have not all Believers their Sin forgiven them in this life?

A Yes, but not in the same way; for in this Life Believers have their pardon from Christ, speaking in the Law of Faith, as Law-makers; the promise of pardon made therein to the Believer, together with the Believers Faith, making up an Authoritative applied Sentence of pardon; but at the day of Judgement, they are to have their pardon from Christ their Judge, Judging them by the Law of Faith, examining their Faith, 2 Cor. 5. 10. finding it from the Fruits of it, 1 Pet. 1. 7. and thereupon giving forth Sentence according to Law, Rom. 2. 12. - 16. 2 Tim. 1. 12.

Q Which is the fifth benefite to Believers at the Resurrection, held forth in the Answer?

A They shall be acknowledged and acquitted openly.

Q What it is to be understood by openly in the Answer?

A Before the Father, and his Angels, Rev. 3. 5. Matth. 10. 32 33. Luke. 12. 8. and before all that are to be judged, 1 Cor. 3. 12, 13 & 4. 5.

Q What benefite will it be to Believers, to be acknowledged and acquitted openly?

A It will make their being acknowledged and acquitted the more solemn, Matth. 6 4. 6. put the more Honour upon them, Rom. 2. 10 1 Pet. 1. 7. and give them the greater joy and refreshment, Acts 3. 19.

Q When are Believers to be thus openly acknowledged and acquitted?

A At the day of Judgement.

Q What it is to be understood by the day of Judgement in the Answer?

A The

The day of the last and general Judgement, which is to be at Christs second coming, and whereof before on the fourth step of Christs Exaltation.

Q Is the last Judgements to be ended in a day ?

A It is to be at the last day, Jo. 12. 48. but how long it will continue cannot be measured with time; the motion of the Sun and lights of Heaven being all at a stand, and darkned with the Glory of the Judge, *Matth. 24. 29. 30.* but it is certain, it will continue till every work be brought to Judgement with every secret thing, whether it be Good, or whether it be Evil: *Eccles. 12. 14.* It hath the name of Eternal Judgement, *Heb. 6. 2.* not, for that it is to continue to all Eternity; for Eternal Life, and Everlasting punishment, is after the Judgement, *Matth. 25. 46.* but because the sentence given in the Judgement, is to have Eternal Execution, *Matth 25. 46.*

Q Which is the sixth benefite to Believers, held forth in the Answer ?

A Being made perfectly Blessed, in full enjoying of God to all Eternity.

Q What are Believers to be made, after they are openly acknowledged and acquitted, in the day of Judgement ?

A They are to be made Blessed.

Q In what degree are they to be made Blessed ?

A They are to be made perfectly Blessed.

Q What is to be understood, by perfectly blessed ?

A Perfectly free from all Evil, *Rev. 7. 16. 17. & 21. 4.* and enjoying things which Eye hath not seen, nor Ear heard, nor have entered into the Heart of Man, *1 Cor. 2. 9.* things unspeakable, not possible to be uttered, *2 Cor. 12. 4.* to fulness of satisfaction, Joy and Pleasure, *Psal. 17. 15. & 16. 11.*

Q In what special particular, are Believers to be made perfectly Blessed ?

A In

A In full enjoying of God.

Q What is to be understood, by enjoying of God?

A Being with him where he is, in the Manifestations of his Glorious Presence, beholding his Glory and seeing his Face, *Psal.* 16. 11. & 17. 15. *John* 17. 24. *Rev.* 22. 4.

Q What is to be understood, by full enjoying of God?

A Not, that full enjoyment, wherewith he enjoys himself, *Prov.* 8. 30. which no Creature is capable of, *1 Tim* 6. 16 but an enjoyment, which fills Believers in the measure they are capable of, according to the degree of Glory conferred upon them, *1 Jo.* 3. 2 *1 Cor.* 13. 12. & 15. 47.

Q How long is that full enjoyment of God to continue?

A To all Eternity; It is to be both without Interruption and without end *1 Theff* 4. 17. *Psal.* 16. 11. *Rev.* 4. 8.

39 *Q* What is the duty which God requireth of man?

A, The Duty which God requireth of Man, is Obedience to his revealed Will.

Q Hath God any other Will, besides his revealed Will?

A God hath a Will besides his revealed Will, *Rev.* 17. 17. which he keeps secret, *Deut.* 29. 29. save in so far as either by his Word, *Matth.* 8. 3. or events of Providence, *Acts* 21. 14 he sees fit to make the same known.

Q Is Gods secret Will no part of the rule of Mans obedience?

A Gods

A Gods secret Will can be no part of the Rule of Mans Obedience; for in Actions, wherein Men transgress Gods revealed Will, though they serve Instrumentally in the Execution of his secret Will, it does nothing warrant nor justify their Actions, *Rev. 17 17.* no Will of God can be a rule of Obedience, but a known Will, and a Will given for a Rule of Obedience; neither of which can be said of Gods secret Will, which hath not Mans Obedience, but events of Providence for the Object of it, *Deut. 29. 29.*

40 *Q. What did God at first reveal to Man for the rule of his Obedience?*

A The Rule which God at first revealed to Man for his Obedience, was the Moral Law.

Q. What is to be understood by the Moral Law?

A The Law, Summed up in the Ten Commandments given to the Children of Israel at Mount Sinai, *Exod. 20.* for a perpetual standing Rule of Manners, *Mat. 5. 17. 18. Rom. 3, 21. Gal. 2 17. &c.*

Q. Why is the Moral Law said in the Answer, to be the first Rule given to Man for his Obedience?

A Because it was written upon the Heart of Man in his first Creation. as he was made after the Image of God, *Gen. 1, 27.* which also appears in that, however it was much darkned by the fall, yet some Relicks of it are to be found in all Mankind, since the fall, *Rom. 2. 14. 15.*

Q. Has God given any other Law, besides the Moral Law, for a rule of mans Obedience?

A When God gave the Moral Law to the Children of Israel at Mount Sinai, he gave them also a Law called

called the Judicial Law, which was for the Government of their civil State, *Exod. 21. 22. & 23. Chap* and else where, besides which he gave them also a Law called the Ceremonial Law, prescribing the Old Testament Worship and Ordinances, with all the Rites and Ceremonies thereof *Exod. 25. 26, 27. &c. and Lev. 1. 2. 3. &c.* Some parts whereof had been given before, as the Law for Offerings and Sacrifices, from God, immediately upon the back of the Fall, *Gen. 4. 3. 4.* the Law for Circumcision in *Abrahams* time, *Gen. 17. 10. &c.* and the Law for the Passover, at *Israels* forth bringing out of the Land of *Egypt*, *Exod. 12.*

Q Does the Judicial and Ceremonial Law continue still in force?

A Some parts of the Judicial Law, being peculiar to the Jews in their Old Testament State, as *Deut. 25. 9. - 10. Numb. 35. 25, 26, &c.* are with Christs coming abolished, but other parts of it which are of general Equity to all Nations are still in force. The Ceremonial Law, being typical partly of Christs Graces, Actions, Sufferings and Benefices, and partly of Moral Duties, and being given for a Pædagogic to the Church under her Minority, it is with Christs coming and inbringing of the New Testament Law wholly abolished, *Gal. 4. 3, 4, & 5. 1.*

41. Q Where is the Moral Law summarily comprehended?

A The Moral Law is summarily comprehended, in the Ten Commandments.

Q Are the Ten Commandments only a Summ of the Moral Law?

K

A Though

A Though some have expounded the Ten Commandments according to the express letter of them, shaping the Law to their own length, which all are naturally enclined to do; yet the many duties required, and the many sins forbidden in every Command, does shew, that they are only a Summe of the Moral Law, *Matth. 5. 21. &c. 27. &c.*

Q Are there full Ten Commands and no more?

A They are numbered so expressly in Scripture, *Exod. 34. 28. Deut. 4. 13. & 10. 4.*

Q How are these Ten Commandments commonly divided?

A In Two Tables; because God, having first spoken them by audible Voice from Mount Sinai did write them in Two Tables of Stone, *Exod. 31. 18. & 32. 15, 16.* The first Table containing the first Four Commandments, having in them our duty to God; And the Second Table containing the other Six Commandments, having in them our duty to our Neighbour, *Matth. 22. 37, 38, 39.*

Q How does it appear, that there are Four Commandments in the first Table, and six, and no more in the second?

A From the matter of them; for however Papists and others, would have the First and Second Command to be but one, they appear, from the matter, to be two distinct; The First prescribing the right object of Worship, and the second prescribing the right Worship: And however they would divide the Tenth Commandment, and make of it Two, yet it appears from the matter to be but one, which, if it were at all to be divided, were to be divided in at least six Commandments, or rather into as many Commands as there are things which are our Neighbours.

42 *Q* What is the Summe of the Ten Commandments? *A.*

A The Summe of the Ten Commandments, is, to Love the Lord our God, with all our Heart, with all our Soul, with all our strength, and with all our Mind, and our Neighbour as our selves.

Q How does these Two, Love to God, and Love to our Neighbour, Summe up the Ten Commandments?

A Love to God Summs up the Four Commands of the First Table, and Love to our Neighbour Summs up the other six Commandments of the Second Table, *Matth. 22. 37. 38. 39.*

Q Why are the Four Commands of the first Table summed up in Love to God?

A Because all the Duties required in them, are to proceed from Love to God, and where due Love to God is, all Duties required in them will follow, *John 14. 15. 21. 23.*

Q Why are the six Commands, of the second Table summed up in Love to our Neighbour?

A Because all the Duties required in them are to proceed from Love to our Neighbour and where due Love to our Neighbour is, all Duties required in them will follow, *Rom. 13. 8, 9, 10.*

Q What is the meaning of this, to Love the Lord our God, with all our Heart, with all our Soul, with all our Strength, and with all our Mind?

A To Love God, so as our Love to him may put forth it self in all the Duties of it, in all the parts and powers of the whole man, Soul, and Body, and that not only sincerely, but fully and perfectly without the least defect. Which however we now, by

reason of our fallen state be not able to do, yet it is nothing the less our duty being commanded, and being a reasonable thing in it self, and we being made able in our first Creation, and any inability we are under, being of our own withdrawing, Luke 10. 27. 28. Eccles. 7. 29.

Q What is the meaning of that, to love our Neighbour as our selves?

A To make our right Love to our selves the rule of our Love to our Neighbour, doing as we would be done to, and not doing any thing to another, which we would not that they should do to us, Lev. 19. 18. Rom. 13. 9. 10. Jas. 2. 8.

Q What Love to our selves is that which is called, right Love to our selves?

A Not every Love which we bear to our selves, as now our natures are corrupted, and our Love to our selves erring either in the defect, Prov. 9. 36 Hos. 13. 9 Eccles. 6. 3. or excess 2 Tim. 3. 2. but that Love to our selves, which God, as by nature instinct, did place in us in our first Creation, called therefore Self-love Natural.

Q Seeing we have lost that right Self-Love natural, through the Corruption of our natures by the fall, how can we make it the rule of our love to our Neighbour?

A We retain some Relicks of it, Eph. 5. 28. and the light of the word lets us see, what once it was, and what it ought to be, Eccles. 2. 24. & 7. 16. 17. and though we have it not now in the perfection of it, yet are we nothing the less obliged both to have it, and to make it our rule of our love to our Neighbour, having once had it given us, and having lost it through our own procurement, Lev. 19. 18.

Q Of what several parts does the Commands consist?

A Of a Preface to all the Commandments, of the Com-

Commandments themselves, and of some reasons one or more annexed to some of the Commandments for further enforcing of them.

43 *Q What is the Preface to the Ten Commandments?*

A The Preface to the Ten Commandments is, in these words, (I am the Lord thy God, which have brought thee out of the land of Egypt, and out of the house of Bondage.)

44 *Q What doth the Preface to the Ten Commandments teach us?*

A The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.

Q Upon how many grounds does the Preface enforce the keeping of the Commandments?

A Upon Three Grounds.

Q Which is the First?

A That he, whose Commandments they are, is the Lord.

Q How does it enforce the keeping of the Commandments, that he whose the Commandments are, is the Lord?

A The greater the Commander be, all his Commandments are the more to be obeyed: Gods greatness

ness is held forth by this name the Lord, which in the Original *Jehovah* signifies the Being, that is, he whose Being is of himself, without Beginning, End, or Change, and who is the Author of Being to all things else beside himself, and so the only true Being, and absolute Sovereign, *Exod* 3. 14. & 6. 3 &c.

Q Which is the second Ground, upon which the Preface enforces the keeping of the Commandments?

A That he whose Commandments they are, is our God.

Q How does it enforce the keeping of the Commandments, that he, whose the Commandments are, is our God?

A He being our God, not only by Creation, as *Numb* 16. 22. & 27. 16. but by Covenant wherein as he promises to be a God to us, *Gen* 17. 7. so he takes us bound to make him our God, both for obedience to him, and dependance on him in our embracing of his Promise, *Psal* 16. 2. & 119. 37. our Covenant interest in him, sweetens all his Commandments, and makes our obedience a covenanted duty, *Psal* 119. 115.

Q Which is the Third ground, whereupon the Preface enforces the keeping of the Commandments?

A That he whose the Commandments are, is our Redeemer?

Q In what words does the Preface express this?

A In these words which have brought thee out of the Land of Egypt, out of the house of Bondage

Q To whom do these words speak?

A Not only to that generation whom God brought out of Egypt, but to all Generations of the Jewish Nation, succeeding them to the end of the World, *Hag* 2. 3. as also to the whole Christian-Gentile World, who have that Generation brought out of Egypt, for their Fathers by engraftment, *1 Cor* 10. 1. &c. *Rom* 11. 17. &c.

Q Is

Q Is there no more to be understood as the meaning of these words, but only that semporal Redemption from the Egyptian Bondage?

A That Redemption from the Egyptian Bondage, being typical of the Spiritual Redemption wrought by Christ and of the Application of it, the (spiritual) Redemption is also included in the meaning of these words, and all the Spiritually redeemed spoken to in them, Ezek 16. 4. & Isa. 51. 9. 10. 11.

Q Are the spiritually redeemed required to keep the Commandments?

A Not as they are a Covenant of Works, Rom. 6. 14. but as they are the rule of a thankful life, Tit. 2. 11. 12. &c.

Q Are non required to keep the Commandments, but only the Jew, and the Christian Gentile, and the Spiritually redeemed?

A As the Commandments are a part of the revealed will of God in his Word, they only are required to keep them, but as they are a part of the Covenant of Works written on the heart of man by nature, all mankind are required to keep them, Rom. 2. 12. - 15.

Q How does it enforce the the keeping of the Commandments, that he whose Commandments they are, is our Redeemer?

A The more that he whose the commandments are, oblige us by his Mercies, the more are we bound to keep his Commandments; That Temporal Redemption was a great Mercy both in regard the Bondage was great, and the Redemption wrought extraordinarily, Deut. 1. 20. 34. but the Spiritual Redemption is the greatest of all, Rev. 5. 9.

45 *Q* Which is the First Commandment?

A The

A The first Commandment is, *Thou shalt have no other Gods before me.*

46 *Q* What is required in the first Commandment?

A The first Commandment requireth us to know, and acknowledge God to be the only true God, and our God, and to worship and glorifie him accordingly.

Q How is the first Commandment said to require, when it seems only to forbid?

A It is one of the Rules for right understanding of all the Commandments, that where a duty is commanded the contrary sin is forbidden, *1st. 58. 13. Matth. 15. 4. &c.* and where a sin is forbidden, the contrary duty is commanded, *Matth. 5. 21. 24. Eph. 4. 23.*

Q How many things does the Answer hold forth to be required in the first Commandment?

A Four Things.

Q Which is the first?

A To know God.

Q What sort of knowledge of God, are we required to have?

A Not that comprehensive knowledge, which God only can have of himself, who as he is an infinite object, so also is of an infinite understanding, *1 Tim. 6. 16.* neither only that Knowledge given to man in his first Creation, the reliicks whereof, remaining since the fall, are helped by looking upon the works of
Crea.

Creation and Providence, *Rom.* 1. 19, 20. *Acts* 14. 17. Neither only that general literal knowledge acquired by the light of the World, *Hosea* 8. 2. Neit^r only that knowledge which is by common illumination of the Spirit, *Heb.* 6. 4. but a special saving knowledge of a renewed understanding through Gods own teaching. *Jer.* 31. 34. *Isai.* 54. 13.

Q Which is the Second thing required in the first Commandment?

A To acknowledge God.

Q How doth these two differ, to know God and to acknowledge him?

A To know God is but one constituent part of Faith, as it has God for the object of it; to acknowledge God is the other constituent part of Faith, which is assent, and which being added to knowledge is called believing. *Isa.* 43. 10. differing nothing from assurance, but if it be in degree as when it is called the full assurance of understanding, to the acknowledgement of the Mystery of God, and of the Father, and of Christ, *Col.* 2. 2.

Q What are we required to know and acknowledge God to be?

A Wee are required to know and acknowledge, God, to be the only true God, and our God.

Q What is to be understood, by acknowledging God to be our God?

A Acknowledging God, to be the God, whom we make choice of for a God to us, *Joshua* 24. 15, 22. *Psal.* 16. 2. which, as it is done in solemn professions, is called an avouching of him. *Deut.* 26. 17.

Q In what degree are we required, to know and acknowledge God, to be the only true God, and our God?

A It is one of the rules for right understanding of all the Commands, that every command requires the
out-

outmost Perfection in every Duty commanded in it, and forbids the least degree of sin forbidden in it, *Psal.* 19. 7. *Ja.* 2. 10. *Mat.* 5. 21, to the end.

Q Which is the third thing held forth in the Answer, to be required in the first Commandment?

A To Worship him.

Q If the first Commandment require us to worship God, how does it differ from the second?

*A The first Command requires us to make God the only object of our Worship, as also in the general to give him Worship, *Matth.* 4. 10, because we cannot have him either for God or our God, if we give him no worship, *Mal.* 1. 6. The second Command prescribes, what worship we are to give him, as the Command it self shews.*

Q Which is the fourth thing held forth in this Answer, as required in the first Commandment?

A To glorifie him.

Q How do these two differ, to worship God, and glorify him?

*A When we worship God, we glorifie him, *Psal.* 30. 23. *Matth.* 5. 8. 9. but to glorifie God, is of of larger extent, for we are to glorifie him in all that we do, living according to his will, *1 Cor.* 6. 20. and doing all things to his Glory, *1 Cor.* 10. 31.*

Q What is the meaning of that word accordingly in the Answer?

*A That according as we would make it appear, that we do indeed know, and acknowledge God, to be the only true God, and our God; so accordingly we should worship and glorifie him; the one having the other necessarily following upon it, *1 Chron.* 28. 9. *Deut.* 26. 17. *Joshua* 24. 22. 24. *Psal.* 95. 6. 7.*

47 *Q What is forbidden in the first Commandment?*

A The

A The first Commandment forbiddeth, the denying, or not Worshiping, and glorifying the true God, as God, and our God. and the giving of that Worship and Glory to any other which is due to him alone.

Q *How many things does this Answer hold forth, to be forbidden in the first Commandment?*

A Five things.

Q *Which is the first?*

A Denying the true God.

Q *When may any be said, to deny the true God?*

A When in Heart they say, there is not a God, *Psal.* 14. 1, when in words they say, *who is the Lord*, *Exod.* 5. 2. and when, in Works, they are abominable, Disobedient. and to every good work Reprobate, *Tit.* 1. 16. when they do not know, nor acknowledge God, to be the true God, *Exod.* 5. 2. when they refuse to have him for their God, *Psal.* 81. 11. when they forsake him, and serve other Gods, *Josb.* 24. 20. when they worship the Creatures, such as Sun, Moon, or Stars. *Job* 31. 26, 27. 28. when they deny any of his Attributes, such as his knowledge, Justice, and Holiness, *Psal.* 10. 11. 13. and 94. 7. when they deny his Providence, *Zeph.* 1. 12. when God threatens any, or gives them fulness, and they say, it is not he, *Jer.* 5. 12. *Prov.* 30. 9. when with the fear of man they forget God, *Isai.* 51. 13. when with Pride, and forgetfulness of God, they become fearless of his Judgements, *Psal.* 10. 4. 5. and when they deny Christ in whole or in part, *1 Jo.* 2. 22. 23. whether through Ignorance, *Acts* 3. 13. 14. 17. or wilfully, *Heb.* 10. 26. . . 29. 2. *1 Pet.* 2. 8. Jude verse

verse 4. or through love to the World, *Mark 3. 34. 38. Jo 12. 42. 43.* or through fear, *Matth. 26. 34. 35. 70 Acts 26. 11.*

Q Which is the second thing held forth in the Answer, to be forbidden in the first Commandment?

A The not worshiping of the true God, as God, and our God.

Q Which is the third thing held forth in the Answer, to be forbidden in the first Commandment?

A The not glorifying the true God, as God, and our God.

Q What is the meaning of these words, as God, and our God. added to the not worshiping and glorifying of the true God?

A As he who indeed is, and whom we acknowledge to be God, and our God.

Q Why is that added?

*A To signify that where he is not worshiped and glorified, he neither gets his due, nor do we indeed acknowledge him to be God, and our God, *Isa. 43. 31. -- 24. Rom. 1. 21.**

Q Which is the fourth thing held forth in the Answer, to be forbidden in the first Commandment?

A The giving of that worship to any other which is due to God alone.

Q What Worship is that, which is due to God alone?

*A Civil worship is due to Creatures, *2 Thess. 3. 4.* but all Religious Worship is due to God only, *Matth 4. 10.**

Q What is to be understood, as comprehended under the giving of that worship to any other, which is due to God alone?

*A Praying, or giving any Religious Worship to Saints, Angels, or any other Creatures, *Rom. 10. 23. 14. Matth. 4. 12. Acts 10. 25. 26. Rev. 19. 10. Col. 2. 18. Rom. 1. 25.* all compacts, and consulting with*

with the Devil, *Lev.* 20. 6. *1 Sam.* 28. 7, 11. with *1 Chron.* 10. 13, 14. and hearkning to his Suggestions, *Acts* 5. 3. making men the Lords of our Faith and Conscience, *2 Cor.* 1. 24. *Mat.* 15. 9. self love, *2 Tim.* 3. 2. self-seeking, *Phil.* 2. 21. men-pleasing, *Gal.* 1. 10. love to the friendship of the World, *Jam.* 4. 4. with a'l inordinate and immoderate setting our Mind, Will, and Affection, upon other things beside God, *1 John* 2. 15, 16. *1 Sam.* 2. 29. *Col.* 3. 2, 5. *Phil.* 3. 19. *2 Tim.* 3. 4.

Q Are there no distinctions of Religious Worship; some sort whereof may be allowed to Saints and Angels?

A Papists distinguish Religious Worship in a sort of Worship which they call *Latria*, and which they assign to God only; And in another inferior sort of Worship, which they call *Dulia*, and which they make lawful to be given to Saints and Angels; Besides which, they make a third sort, which they call *Hyperdulia*, which they assign to Christs Humanity, and the Virgin *Mary*; But the Scriptures make no such distinctions, but makes all religious Worship due to God only, *Mat.* 4. 10.

Q Which is the fifth thing held forth in the Answer, to be forbidden in the first Commandment?

A The giving of that glory to any other, which is due to God alone.

Q When may we be said to give that Glory to any other, which is due to him alone?

A When we ascribe the Praise of any Good, we either are, have, or can do to Fortune, *1 Sam.* 6. 7, 8, 9 Idols, *Dan.* 5. 23. our selves, *Deut.* 8. 17. *Dan.* 4. 30. or any other Creature, *Habb.* 1. 16. and when we Deifie men, or suffer our selves to be Deified, *Acts* 12. 21, 22, 23.

48. Q. *What are we specially taught by these Words (before Me) in the first Commandment ?*

A. These Words (*before Me*) in the first Commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the Sin of having any other God.

Q *Why is this added to the first Commandment ?*

A To be an Argument to dissuade from the Sin of having any other God; and to aggravate it as a most impudent Provocation, Ezek. 8. 5. to the end, Psal. 44. 20, 21. as also to perswade us to do as in his sight, what ever we do in his Service, 1 Cor. 28. 9.

49. Q. *Which is the second Commandment ?*

A: The second Commandment is, Thou shalt not make unto thee any Graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; Thou shalt not bow down to them, nor serve them: for I the Lord thy God, am a Jealous God, visiting the Iniquity of
the

the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Commandments:

Q What Parts has the second Commandment?

A Two Parts, the Commandment it self, and the Reasons annexed to it.

Q Which is the Commandment it self?

A Thou shalt not make unto thee any graven Image, nor the likenels of any thing, that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth thou shalt not bow down to them, nor serve them.

50. *Q What is required in the second Commandment?*

A. The second Commandment requireth, the receiving, observing, and keeping Pure and Entire, all such Religious Worship and Ordinances, as God hath appointed in his Word.

Q How many things does this Answer hold furth to be required in the second Commandment?

A Three Things.

Q Which is the first?

A The receiving of all such Religious Worship and Ordinances as God hath appointed in his Word.

Q What is to be understood by Receiving?

A Not only a professed Subjection to, 2Cor. 9.13. but a having in our heart, Deut. 6.6. a laying up there

Deut. 11. 18. and setting our hearts unto such Worship and Ordinances, as are of Gods appointment, *Deut. 32. 46.*

Q What difference is there betwixt Worship and Ordinances?

A Any commanded Worship, as it is ordained by God, may be called an Ordinance, *Isa. 24. 5.* *Luke 1. 6.* But there are Ordinances, which cannot so properly be called Worship, as the maintainance of the Ministry, *Mal. 3. 7, 8.* *1 Cor. 9. 14.* and diverse other things.

Q What religious Worship hath God appointed in his Word?

A The religious Worship which God hath appointed in his Word, now under the New Testament, is Prayer and Thanksgiving *Phil. 4. 6.* Reading, Hearing, and Preaching of the Word, *2 Tim. 4. 2* *Jam. 1. 21, 22.* *1 Tim. 4. 13.* the administration and receiving of the Sacraments, *Mat. 28. 19.* *1 Cor. 11. 23, 29.* Religious Fastings, *1 Cor. 7. 5.* *Acts 13. 2, 3.* Religious Swearing by the Name of God, *Deut. 6. 13.* Vowing unto him, *Isa. 19. 21.* *Psal. 76. 11.* and singing of Psalms, *Col. 3. 16.* *Eph. 5. 19.* *Jam. 5. 13.*

Q What Ordinances hath God appointed in his Word?

A Church-Government and Discipline, *Mat. 18. 15, 16, 17.* and *16. 19.* *1 Cor. 5* throughout. and *2 Cor. 2. 6, 7, 8.* the Ministry and Maintainance thereof, *Eph. 4. 11, 12.* *1 Tim. 5. 17, 18.* *1 Cor. 9. 7, 14.* Collections and Distributions for the Poor, *1 Cor. 16. 1, 2.* *Acts 4. 35.* and visiting of the Sick, *Ja. 5. 14.*

Q Which is the second thing held forth by the Answer, so be required in the second Commandment?

A The observing of all such Religious Worship and Ordinances, as God hath appointed in his Word, *Mat. 28. 20.*

Q What

Q What is to be understood by Observing?

A Walking in, Luke 1. 6. doing of, Deut. 5. 32. and 6. 3. and performing all such Religious Worship and Ordinances, as are of Gods appointment according to our place and calling, Deut. 4. 13.

Q Which is the third thing held forth by the Answer to be required in the second Commandment?

A Keeping pure and entire all such Religious Worship and Ordinances, as God hath appointed in his Word.

Q What is to be understood by keeping pure and entire?

A Continuing stedfastly in, Acts 2. 42. without adding to, or diminishing from, what God has appointed in his Worship and Ordinances, Deut 4. 2.

Q Is there no more required in the second Commandment, besides the receiving, observing and keeping pure and entire, all such religious Worship and Ordinances, as God hath appointed in his Word?

A There is also required the disapproving, detesting, opposing all false Worship, Acts 17. 16, 17, Psal. 16. 4. Job. 22. 11, 12. and according to each ones Place and Calling, removing it, and all Monuments of Idolatry, Deut. 7. 5. 1sa 30. 22. restoring the true publick Worship after defection, 2 Chron. 23. 18, 19. offering liberally of our Substance, for promoting of it, Exod. 35. 21, &c. and 36. 5, &c. 2 Sam. 24. 22. 1 Chron. 29. 2. 2 Chron. 31. 3. Ezra 6. 4. 8. 9. Neh. 10. 32, 33. seeking a place for it, 2 Sam 7. 2. Psal. 132. 2, 3, 4, 5. and repairing the place of it, when decayed; 2 Chron. 24. 12, 13. according to one of the Rules for right understanding of all the Commandments, that where any Duty is required, there all the causes and means of that Duty are also required; as where any sin is forbidden, there all the occasions and appearances thereof, and

provocations thereunto are forbidden, *Heb* 10. 24, 25. *1 Thes*. 5. 22. *Jude* verse 23. *Gal*. 5. 26.

Q What Commandment requireth, faith in God, fear of God, love to God, desire after God, delight in God, submission to God, repentance towards God, and such other Graces, as have God for their more immediate objects?

A It is one of the Rules for right understanding of all the Commandments, that one and the same thing is in diverse respects required or forbidden in several Commandments, *Col* 3 5. *Amos* 8. 5. *Prov*. 1. 19. *1 Tim* 6. 10. which is to be applied to all these for they are to be three ways considered; *First*, As they necessarily proceed from the knowing and acknowledging of God, *Psal*. 9. 10. *Jer*. 10. 7 *Psal*. 9. 14 and 73. 25. and 37. 4. *Heb*. 12. 9. *Job* 42. 6. and so they are required in the first Commandment, as being all a having of the true God, for God and our God. *Secondly*, They may be considered as the Cause of the Performance of all the Duties of the first Table, as love to God, summeth up the first Table, *Mat*. 22. 37, 38. and so they are required in all the Commandments of the first Table, according to one of the Rules aforesaid, that where any Duty is required, there all the Causes and Means thereof are required. Or *Thirdly*, They may be considered as so many parts of inward Worship, *John* 4. 23, 24. *Philip*. 3. 3. and so they are required in the second Commandment, according to one of the Rules for right understanding of all the Commandments, that the Law is Spiritual, *Rom*. 7. 14. Perfect, *Psal*. 19 7. reaching not the outward man only, neither the inward man only but the whole man inward and outward, *Mat*: 22. 37, 38. & 5 21, 22, 27, 28.

51. *Q* What is forbidden in the second Commandment? *A.*

A The second Commandment forbiddeth the Worshipping of God by Images, or any other way, not appointed in his Word.

Q How many things does this Answer hold forth to be forbidden in the second Commandment?

A Two Things.

Q Which is the first?

A The worshipping of God by Images.

Q What Images are to be understood here?

A All sorts of Images, whether for Mettal, as Silver, Gold, Brass, Iron, Wood and Stone, *Dan. 5. 23. Rev. 9. 20* or for way of making, as graven, molten, painted, *Deut. 27. 15. Ezek 8. 10.* or for likeness, figure and form, having the likeness of any Creature in Heaven or Earth, or in the Sea, as is express in the Commandment it self.

Q What is to be understood as comprehended under the Worshipping of God by Images?

A The making any Representation of God, of all, or any of the three Persons either inwardly in our mind, or outwardly in any kind of Image, or likeness of any Creature whattomever, *Deut. 4. 15. to 19. Rom. 1. 21, 22, 23, 25* all worshipping of it. *Dan. 3. 18. Gal. 4. 8* or of God in it, or by it, *Exod. 32. 5.* using religious Gesture to it, such as uncovering the Head, bowing the Body, bowing the Knee, Kissing, and the like; all comprehended under bowing down in the Commandment it self; as also serving it by adorning, eminent placing, vowings, honoring with Peregrinations, Gifts, Wax-candles, Torches, Altars, Churches, Feasts, and the like Religious Ceremonies; the making of any representation of feigned Deities, and all Worship of them, or Service

vice belonging to them. *Exod.* 32. 8. *1 Kings* 18. 26. 28. *Isa* 65. 11.

Q Why will not God be worshiped by Images?

A Because in worshiping him by Images, the Images necessarily share with him in the Worship, and the Idolatrous mind of man, has, by that way of Worshiping, an occasion of Imagining a Deity in the Images, both which are against the first Commandment, *Exod* 32. 8. and besides all Images being likenesses of some bodily Creature, are false Representations of God, who is the Creator, a Spirit, and Infinite; They be also deaf, dead, and dumb Idols, He the living God; it is a great debasing of him, to liken him to them, *Jer.* 10. 10. *Isa.* 40. 18. 25. *Rom.* 1. 27.

Q Which is the second thing in the Answer held forth to be forbidden in the second Commandment?

A The worshiping of God any other way not appointed in his Word.

Q May not God be worshiped, in any way not forbidden in his Word, though it be not appointed in his Word?

A Any way of Worshiping of God, not appointed in his Word, is an adding to his word, which is forbidden in his Word, *Dent.* 4. 2.

Q What is to be comprehended under the worshiping of God, any other way not appointed in his Word?

A All devising, *Numb.* 15. 39. counselling, *Dent.* 13. 6, 7, 8. commanding, *Hos.* 5. 11. *Micah* 6. 16. using, *1 Kings* 11. 33. and any ways approving any religious Worship, not Instituted by God himself, *Dent.* 12. 30, 31, 32. tolerating any false Religion, *Dent.* 13. 6, 11. *Zech.* 13. 2, 3. *Rev.* 2. 2, 14, 15, 20. and 17. 1, 16, 17. all superstitious devices, *Acts* 17. 22. *Coll.* 2. 20, 21, 22, 23. corrupting the Worship
of

of God, *Mal.* 1. 7, 8, 14. adding to its taking from it, *Deut.* 4. 2. and 12. 32. whether invented, and taken up of our selves, *Psal.* 106, 39 or received by Tradition from others, *Mat.* 15. 9. though under the title of Antiquity, *1 Pet.* 1. 18. custom, *Jer.* 44. 17 devotion, *Isa.* 65. 2, 3, 4. *Gal.* 1. 13, 14. good intent, or any other pretence whatsoever, *1 Sam.* 15. 21. all neglect, *Exod.* 4. 24, 25. contempt, *Mat.* 22, 3. *Mal.* 1. 7. 13. hindering, *Mat.* 23, 13. and opposing the Worship and Ordinances which God hath appointed in his Word, *Acts* 13. 44, 45, 46.

52. Q *What are the Reasons annexed to the second Commandment?*

A. The Reasons annexed to the second Commandment are, Gods Sovereignty over us, his Propriety in us, and the Zeal he hath to his own Worship.

Q *In what Words of the second Commandment are these Reasons annexed?*

A In these Words, *For I the Lord thy God am a Jealous God, visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation, of them that hate me. and shewing mercy unto thousands of them that love me, and keep my Commandments.*

Q *How many Reasons are there set forth in the Answer, from these words?*

A Three.

Q *Which is the first?*

A Gods Sovereignty over us.

Q *In what Words does the Commandment express this Reason?*

A In

A In these Words, *For I the Lord.*

Q Which is the second?

A His Propriety in us.

Q In what Words does the Commandment express this Reason?

A In these Words, *Thy God.*

Q How comes these two Reasons to be annexed to the second Commandment, being both used before in the Preface, as Reasons for keeping of all the Commandments?

A They are annexed to the second Commandment, as pleading not only Gods Right of Law giving in the General, especially to them who have him for their God, but Particularly of appointing his own Worship. especially to them who have him for their God, as being unsutable to so great an one, as he is, to have any Worship offered to him, especially by them who have him for their God, but what is of his own appointment, *Deut. 6. 14, 15.*

Q Which is the third Reason held forth by the Answer, to be annexed to the second Commandment?

A The Zeal he hath to his own Worship.

Q In what Words of the Commandment is this Reason expressed?

A In these Words, *Am a Jealous God, visiting the Iniquity of the Fathers upon the Children, to the third and fourth Generation of them that hate me; and shewing Mercy to thousands of them that love me, and keep my Commandments.*

Q How do these Words hold forth the Zeal God hath to his own Worship?

A By holding forth that his nature leads him to have a revengeful indignation against the breaking of this Commandment, as being a spiritual Whoredome, *1 Cor. 10. 20, 21, 22. Jer. 7. 18, 19 20. Ezek. 16. 26, 27, 28. Deut. 32. 16, &c.* by shewing that he accounts

counts the breakers of this Commandment, to be haters of him, and by threatening to punish them to diverse Generations, *Hof* 2. 2, 3, 4. by shewing that he esteems the keepers of this Commandment to be such as love him and promising Mercy to them to many Generations, *Deut*, 5. 29

53. Q: *Which is the third Commandment?*

A. The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

Q *What parts has the third Commandment?*

A Two Parts; The Commandment it self, and the Reason of the Commandment.

Q *Which is the Commandment it self?*

A Thou shalt not take the Name of the Lord thy God in vain.

54. Q. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverend Use of Gods Names, Titles, Attributes, Ordinances, Word, and Works.

Q *How many things does this Answer hold forth to be required in the third Commandment?*

A Six Things.

Q *Which is the first?*

Q The

A The holy and reverent use of Gods Names.

Q What difference is there betwixt Holy and Reverend?

A Reverend is one Particular comprehended under Holy, besides which, Holy comprehends all other Spiritual Affections, Dispositions and Graces, such as Faith, Rom. 14. 23. Fear, Deut. 28. 58. Love Psal. 5. 11. and 69. 36. & 119. 132. Isa. 56. 6. Joy Psal. 89. 12, 16. high Esteem, Deut. 32. 3. Soul-desire, Isa. 26. 8. and the like: As also, Spiritual Ends, such as Gods Glory, 1 Cor. 10. 31. our own, and others Good, Jer. 32. 39. with all the Qualifications required to accompany the use of any of the six things named in the Answer, particularly Holy Profession, 1 Pet. 3. 15, Micah 4. 5. and answerable Conversation, Phil. 1. 27.

Q What is to be understood by Gods Names in the Answer?

A Not his Name taken largely, for all that whereby he maketh himself known, as it is taken in the command it self, and does comprehend all these six particulars branched in the Answer, but his Names more strictly taken, as distinguished from his Titles, Attributes, and the rest; such as, God, Lord, I am, Jehovah, and the like, Deut. 6. 4. Exod. 3. 13, 14. and 6. 3.

Q Which is the second thing held forth in the Answer, to be required in the third Commandment?

A The Holy and Reverend Use of Gods Titles.

Q What is to be understood by Gods Titles?

A Designations of God, distinguishing him from all other, taken from what he is in his Relations, to all or some of the Creatures, or his Works about them, such as, Lord of Hosts, Isa. 1. 9. Holy One of Israel Isa. 60. 14. The God of Abraham, the God of Isaac, the God of Jacob, Exod. 3. 6. the Creator of

of the ends of the earth, *Isa.* 40. 28. the preserver of men, *Job* 7. 20. the blessed and on'y Potentate, the King of Kings, and Lord of Lords, *1 Tim.* 6. 15. King of Nations, *Jer.* 10. 7. King of Saints, *Rev.* 15. 3. The God of Salvation, *Psal.* 68. 19. The hearer of Prayer, *Psal.* 65. 2. The God that quickeneth the dead, *Rom.* 4. 17. and the like.

Q Which is the third thing held forth in the Answer, to be required in the third Commandment?

A The holy and reverend use of Gods Attributes;

Q What is to be understood by Gods Attributes?

A Gods Attributes are spoken to before, on the Answer of that Question, What is God?

Q Which is the fourth thing held forth in the Answer to be required in the third Commandment?

A The holy and reverend use of Gods Ordinances;

Q What is to be understood by Gods Ordinances?

A Both his Worship and Ordinances as they are distinguished and spoken to before on the Answer of that Question, what is required in the second Commandment, particularly Prayer, *1 Tim.* 2. 8. Preaching of the Word, *1 Pet.* 4. 11. Hearing of it, *Acts* 10. 33. and 16. 14. Reading of it, *Rev.* 1. 3. The Sacraments, *Rom.* 6. 3, 4. *1 Cor.* 11. 24, 25, 28, 29. Oaths, *Jer.* 4. 2. Vows, *Eccles.* 5. 2, 4, 5, 6. Lots, *Acts* 1. 24, 26. And singing of Psalms, *Col.* 3. 16. *Eph.* 5. 9.

Q Which is the fifth thing held forth in the Answer, to be required in the third Commandment?

A The holy and reverend use of Gods Words.

Q What is to be understood by Gods Words?

A All and every one of his Words, contained in the Scriptures of the old and new Testament, *Psal.* 12. 6. and 119. 57. 103. *Psal.* 1. 2.

Q Which is the sixth thing held forth by the Answer, to be required in the third Commandment?

A

A The

A The holy and reverent use of Gods Works.

Q What is to be understood by the Works of God?

A All and every one of his Works, both of Creation and Providence, Psal. 8. throughout, Job 36. 24.

Q In what use of all these six things, does the Commandment require the holy and reverend use of them?

A In any use of any of them, particularly, in Thought, Mal. 3. 16. Meditation, Psal. 8. throughout, in Word, Psal. 105. 2, 5. in Writing, Psal. 102. 18.

55. *Q* What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all prophaning or abusing of any thing, whereby God maketh himself known.

Q How many things does this Answer hold forth to be forbidden in the third Commandment?

A This Answer sums up all that is forbidden in the third Commandment, in one General, the Prophaning, or (which is to the same purpose) abusing of any thing whereby God makes himself known.

Q What is the meaning of that, any thing, whereby God makes himself known?

A It is a general, comprehending all the six things particularized in the former Answer; Gods Names, Titles, Attributes, Ordinances, Words and Works, with what else may be comprehended under the Name of God in the Command.

Q What is to be understood, as comprehended under all prophaning or abusing of any thing, whereby God makes himself known?

A All sinful Curfcings, Lev, 24. 18. 1 Sam. 17.

43. 2 Sam. 16. 5. Sinful Oaths, Jer. 5. 7. Lev. 19. 12. Mat. 5. 33, --- 37. and 23. 16, --- 22. Jam. 5. 12. Sinful Vows, Acts 23. 12. and sinful Lotteries, Esther 3. 7. Psal. 22. 8. Violating of our Oaths and Vows if lawful, Psal. 24. 4. Ezek. 17. 16, 18, 19. and fulfilling them if of things unlawful, Mark 6. 26. Speaking reproachfully and blasphemously of God, 2 Kings 18. 35. with 2 Kings 19. 22. Maligneing, scorning, revileing, or any ways opposing and persecuting Gods Truth, Grace and Ways, Acts 13. 45, 46, 50. 1 John 3. 12. Psal. 1. 1. 2 Pet. 3. 3. 1 Pet. 4. 4. Acts 4. 18. and 19. 9. 1 Thess. 2. 16. Heb. 10. 29. making profession of Religion in hypocrisie, or for sinister Ends, 2 Tim. 3. 5. Mat. 23. 14. and 6. 2. 2, 5, 16. being ashamed of it, Mark 8. 38. or a shame to it, by uncomfortable, Psal. 73. 14, 15. unwise, 1 Cor. 6. 5, 6. Eph. 5. 15, 16, 17. unfruitful, Isa. 5. 4. 2 Pet. 1. 8, 9. and offensive walking, Rom. 2. 23, 24. or backsliding from it, Gal. 3. 1, 3. Heb. 6. 6. worshiping of an unknown God, Acts 17. 23. resting upon a formality and lameness in the worship of God, Mal. 1. 6, 7, 12. wearying of, and snuffing at attending on the Exercises of Religion, Mal. 1. 13. placing a carnal superstitious Confidence in Ordinances, 1 Sam. 4. 3, 4, 5. Jer. 7. 4, 9, 10. corrupting them with the Commandments of men, Col. 2. 20, 21, 22. mis-interpreting, Mat. 5. 21, &c. misapplying, Ezek. 13. 22. or any way perverting the Word, or any part of it, 2 Pet. 3. 16. Mat. 22. 24, --- 30. to prophane Jest, Isa. 22. 13. Jer. 23. 34, 36, 38. curious or unprofitable Questions, vain Janglings, or the maintaining of false Doctrines, 1 Tim. 1. 4, 6, 7. 1 Tim. 6. 4, 5, 20. 2 Tim. 2. 14. Titus 3. 9. abusing it, the Creatures, or any thing contained under the Name of God to Charms, Deut. 18. 10, to v. 14. Acts 19. 13. or to sinful Lusts and Practices, 2 Tim.

4. 3, 4. Rom. 13. 13, 14. 1 Kings 21, 9. 10. Jude v. 4. murmuring and quarrelling at, curious prying into, and misapplying of Gods Decrees and Providences, Rom. 9. 5, 7. and 6. 1. and 9. 14, 19, 20. Deut. 39. 29. Eccl. 8. 11, Mal. 3. 14. and the like,

56. Q. *What is the Reason annexed to the third Commandment?*

A. The Reason annexed to the third Commandment, is, that however the Breakers of this Commandment may escape Punishment from men, yet the Lord our God will not suffer them to escape his righteous Judgement.

Q *In what Words of the Commandment is this Reason annexed?*

A In these Words, *For the Lord will not hold him guiltless, that taketh his Name in vain.*

Q *Where is there any thing in these Words, of the breakers of this Commandment, their escaping Punishment from men?*

A. It is implied in them.

Q *How comes the breakers of this Commandment, to escape Punishment from men?*

A Partly, because the Laws of Men neither do nor can reach all Prophanations of Gods Name, and partly because such Laws as do reach, are not executed by many in Authority, who oft-times being Prophane and Wicked Persons themselves, are more ready to punish them that hallow Gods Name, than those that profane it, *Amos* 2, 6, 7, 8, 12. *Isa.* 59. 13, 14, 15. *Hab.* 1, 3, 4.

Q Does

Q Does God never suffer the breakers of this Commandment to escape his righteous Judgements?

A He threatens the breakers of this Commandment with temporal Plagues, Deut. 28. 38 39 Zech. 3 2, 3, 4. and though he may suffer them to escape these, yet he never suffers them to escape his Eternal Judgements, Rom. 2. 3, 4 5

Q Are there no more reasons annexed to this Commandment, but only this one?

A This one is especially annexed, besides which, there are also two more, Gods Sovereignty over us, and his Propriety in us, in these Words of the Command it self, *the Lord thy God*; annexed: as in the Preface to all the Commandments, and as also more particularly to the second Commandment, so here to this third, and afterward to the fourth Command, in these words, *the Sabbath of the Lord thy God*, still to keep up the memory of them, especially in the Commands of the first Table, to the keeping whereof, they have a special force.

57. **Q** Which is the fourth Commandment?

A The fourth Commandment is, Remember the Sabbath Day to keep it Holy: Six Day shalt thou labour, and do all thy Work; but the Seventh Day is the Sabbath of the Lord thy God: In it, thou shalt not do any Work; thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor

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the

the Stranger that is within thy Gates.
For in six Days, the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day; Wherefore the Lord blessed the Sabbath Day, and Hallowed it.

Q What Parts has the fourth Commandment?

A Two Parts, the Command it self, and the Reasons annexed.

Q In what Words is the Command it self?

A In these Words, Remember the Sabbath Day to keep it holy, in it thou shalt do no manner of Work, thou, nor thy Son, nor thy Daughters, thy Man-servant, nor thy Maid servant, thy Cattel, nor the Stranger that is within thy Gates.

Q Why is the Word Remember, set in the beginning of the fourth Commandment?

A Because, remembring of the Sabbath, helps to prepare for it before it come, and to keep it when it is come, *Exod.* 16. 23. *Luke* 23. 54. 56. with *Mark* 15. 42. *Nehem.* 13. 19. and in keeping it the better to keep all the Commandments, *Psal.* 92. title with *v.* 13, 14. *Ezek.* 20. 12, 19, 20. and to continue a thankful remembrance of the two great Benefits of Creation and Redemption, a short Abridgement of Religion, *Gen.* 2. 2, 3. *Psal.* 118. 22, 24. with *Acts* 4. 10, 11. *Rev.* 1. 10. and because we are ready to forget it, *Ezek.* 22. 26. there being less light of Nature for it, *Nehem* 9. 14. our liberty in things at other times lawful restrained by it, *Exod.* 34. 21, and the busineses of the six days too often taking off our minds from thinking of it, whether to prepare for it, or to keep it. *Deut.* 5. 14, 15. *Amos* 8. 5. Satan also with his Instruments, labouring much

tes; to blot out the Glory, and even the memory of it, to bring in all Irreligion and Impiety, Lam. 1. 7. Jer. 17. 21, 23, Nehem. 13. 15: to 23.

Q To whom is the Charge of keeping the Sabbath directed?

A To all, Exod. 16. 29. more especially to Masters of Families, and other Superiors, as the Command it self shews.

Q Why more especially to Masters of Families and other Superiors?

A Because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge, and because they are prone oft times to hinder them with Employments of their own, Nehem. 13. 15, 17. Jer. 17. 20, 21, 22. Ex 23. 12.

58. Q What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God, such sett times as he hath appointed in his Word; Expressly, one whole day in seven. to be a holy Sabbath to himself,

Q What is it to keep a set time holy to God?

A To spend it in the holy Exercises of his Worship, as a time he hath set a part for that end, and made holy by his appropriating it to himself, Psal 42. 4. Dent. 5. 12. Ezek. 20. 20.

Q Is no set time to be kept holy to God, but such as he hath appointed in his Word?

A God does not account the keeping of any set time holy, to be a keeping of it holy to him, except the time be of his own appointment. Zech. 7. 5.

Q What time for being kepted holy, hath God appointed in his Word?

A Ex.

A Expressly one whole day of seven, to be a holy Sabbath to himself?

Q Where hath God appointed expressly one whole day of seven, to be a holy Sabbath to himself?

A In this fourth Commandment; where it is expressly said, *Six days shalt thou labour and do all thy Work, but the seventh day is the Sabbath of the Lord thy God*

Q Is this Commandment Moral, and perpetually binding?

A Being written by God himself, in the first Table, and being one of the Ten Commandments, which contain the Sum of the Moral Law, it must needs be Moral, and perpetually binding, as the rest of the Commandments are, and the Reasons annexed do confirm the same, being such as are of the same force in all times.

Q What is to be understood by one whole Day?

A One whole natural day, consisting of twenty four hours, which is the seventh part of our time.

Q When is this whole natural day to begin, whether with the Evening or with the Morning?

A This whole natural day being one of seven whole natural days, it must needs begin and end, as the other six do.

Q How do the other six begin and end?

A The whole day natural, being equally divided in Morning and Evening, the morning being from mid-night to mid-day, and the evening from mid day to mid-night, Gen. 1. 5, 8, 13, 19, 23, 31. the morning is in the common account of all Nations, and of the Scripture it self, Job. 20. 19. Mat. 28. 1. Mark. 16. 1. Luke 23. 56. and 24. 1. the first part of the natural Day.

Q How then is the natural Day in the first of Genesis still begun with the Evening?

A That

Q That can only be understood, with relation to that place of the Earth, unto which the Light, in its first Creation as it was created, a moving Light, did stand in the Meridian, for unto the Antipode of that place, the first part of the first natural day was an entire morning.

Q How then is it said, Lev. 23. 32. From Evening unto Evening shall ye Celebrate your Sabbath?

A That Place gives a Law only for the Ceremonial Sabbath, of the Feast of Attonement.

Q What is the meaning of that Word Sabbath?

A Resting or Cessation from Labour, a Name given to that one whole day of seven, because resting from Labour is a part of the Sanctification thereof, as the command shews.

Q Why is the Sabbath called an holy Sabbath?

A Not only because it is to be spent holily, in the holy Exercise of Gods Worship, but also, because it is a part of our time, appropriate by God to himself, to be his Day, whose holiness is such, that it makes all, whether Persons or Things, which he in a peculiar Way appropriates to himself to be holy, Psal. 5. 7. and 43. 3. Ezek. 22. 8. Rom. 1. 2. 1 Cor. 7. 14. 1 Pet. 2. 5. 9.

Q Hath God appointed in his Word no more of our time to be a holy Sabbath to himself, but only one whole day of seven?

A Under the Old Testament, God appointed in his Word, several Ceremonial Sabbaths to the Church of the Jews, Lev. 23. 37, 38, 39. which appointments expired with Christs coming, but under the New Testament he hath appointed no set time to be kept holy, besides the weekly Sabbath, Colos. 2. 16, 17.

Q What then is to be said of days of publick Fasts and Thanksgivings?

A Fasts

A **Fasts** and **Thanksgivings**, whether publick, private, or secret, as they were Ordinances under the Old Testament, Joel 1. 14. and 2. 15. Dan 9. 3. Nehem. 12. 27 -- 43. so do they continue to be under the New, Zech. 12. 11, 12, 13, 14. Acts 13. 3, 3, and 14. 23. 2 Cor. 11. 27 1 Cor. 7. 5. 2 Cor. 1. 11. Rev. 11. 17. &c. yet hath God under the New Testament, set no times for these Exercises, as he did for the yearly Fast under the Old, Jer. 36. 6. Acts 27. 9. but has left the time according as the Causes fall out, which may call to them. Mat. 9. 15.

Q *What is to said of all the holy Days, besides the weekly Sabbath, which are observed either by the Church of Rome, or some of the reformed Churches?*

A Such of them as are dedicate either to Angels, as *Michael-mass day*, or to Saints, as *St Andrew's Day* *St. John's Day*, and the like, are Idolatrous, being kept in honour of them who are no Gods, for publishing their Praise, and commemorating their Acts, and are forbidden in the first Commandment, and such of them as are dedicate either to the Trinity, as the *Trinity day*, or to Christ, as his *Birth-day*, or *Christmass day*, his *Ascension-day*, and the rest, are Superstitious, and Will-worship, and are forbidden in the second Commandment, being hallowed to him, he appointing no such things, but intimating his mind rather to the contrary, in that such days are in providence hid like the *Body of Moses*, and left uncertain; and all Holy-days besides the *Lords-day*, being in the Scriptures of the New Testament condemned and forbidden to the Christian Church. Gal. 4. 8, 9, 11, and 5. 1. Col. 2. 16, -- 23.

59. **Q.** *Which day of the seven hath God appointed to be the weekly Sabbath?*
A. From

A. From the beginning of the World to the Resurrection of Christ, God appointed the seventh day of the Week to be the weekly Sabbath; and the first Day of the Week ever since, to continue to the end of the World, which is the Christian Sabbath.

Q Into how many Parts doth this Answer divide the whole time of the world, from the beginning to the end of it?

A Into two Parts.

Q Which is the first?

A From the beginning of the World to the Resurrection of Christ?

Q How long time was it from the beginning of the world, to the Resurrection of Christ?

A Near to four thousand Years, as from Scripture may appear, thus, from the beginning of the World to the Flood, 1656 years, Gen 3. throughout. From the Flood to Abraham, his coming first to sojourn in the Land of Canaan, 427 years, Gen. 11. throughout. From Abraham his coming to sojourn in the Land of Canaan to the outcoming of the Children of Israel out of Egypt, 430 years, Exod. 12. 40 Gal. 3. 17. From the outcoming of the Children of Israel, out of Egypt, to the laying the Foundation of Solomons Temple, 480 years, 1 Kings 6. 1. From the laying of the Foundation of Solomons Temple, to the outcoming of the Babylonish Captivity, 387 years, as appears from the time of every Kings Reign, reckoned in the Books of Kings and Chronicles; from the outcoming

coming of the Captivity to the return of it, 70 years, Jer. 25. 11, 12. and 27. 3, 6, 7, and 29. 10, &c. From the return of the *Babylonish* Captivity, to Christs Death, or as some think rather to the last Destruction of Jerusalem, which was 40 years after, 490 years, Dan. 9. 24, &c. All these laid together, amount to 3940 years, which is near to 4000 years, though the odd fourty should be taken off.

Which day of seven from the beginning of the World, to the Resurrection of Christ, did God appoint to be the weekly Sabbath?

A The seventh day of the week, Gen. 2. 3.

Q Which is the second Part of the time of the world, as it is divided in the Answer?

A From the Resurrection of Christ, to the end of the world.

Q Which day of seven, from the Resurrection of Christ, to the end of the world, hath God appointed to be the weekly Sabbath?

A Ever since the Resurrection of Christ, to the end of the World, God hath appointed the first day of the Week, to be the weekly Sabbath to all Christians, called therefore in the Answer, the *Christian Sabbath*.

Q How does it appear, that ever since the Resurrection of Christ, to the end of the World, God hath appointed the first day of the Week, for the Christian Sabbath?

A By the Apostles their Meeting ordinarily on the first day of the Week, ever from the Resurrection of and Christs coming to them as they were met on that day, John 20. 19, 26. by the practice of the whole Christian Church, meeting ordinarily for publick Ordinances on the first day of the Week, in the Apostles times, 1 Cor. 16. 1, 2. Acts 20. 7. and by the Name of the Lords Day given to the first Day of the Week,

Week, as a known name, to it, amongst all Christians, Rev. 1. 10.

Q Does not the fourth Commandment, which is moral and perpetually binding, require expressly the seventh day to be the sabbath to the end of the world?

A The fourth Commandment requireth that one day of seven be the sabbath, and it requireth that the day of seven which God appoints for the sabbath, shall be the Sabbath during the standing of that appointment; so that God appointing the seventh day to be the sabbath from the beginning of the world to the resurrection of Christ; & the first day to be the sabbath from the resurrection of Christ to the end of the world: both the seventh and the first are required, in the fourth Commandment in their proper times; and during the standing of their proper appointments, Mat. 12. 8.

60. *Q How is the sabbath to be sanctified?*

A The Sabbath is to be sanctified, by a holy resting all that day, even from such worldly Employments and Recreations; as are lawful on other days: and spending the whole time in the publick and private Exercises of Gods Worship, except so much as is to be taken up in the Works of Necessity and Mercy.

Q Into how many parts doth this Answer divide the sanctification of the sabbath?

A Into two parts.

Q Which is the first?

A A holy resting all that day, even from such worldly Employments and recreations as are lawful on other days?

Q Why is the resting, required on the sabbath day, called an holy resting?

A Because it is commanded by God *Exod*: 20. 10. and is to be performed in obedience to his Command, *Isa*. 56. 4. and with the second part of the Sanctification going along with it, *Isa*. 58. 13

Q On what part of that day, which is the Sabbath, is this holy resting required?

A All that day, the whole time of a natural day, consisting of twenty four hours, so as there be no encroaching with the work of the six days upon either the beginning or end of it, or any other part of the day, *Nehem*. 13. 19. 20. 21.

Q From what are we to rest on the sabbath?

A Even from such worldly employments and recreations as are lawful on other days *Exod*. 20. 10, *Isa*. 58. 13.

Q Which is the second part of the sanctification of the sabbath?

A Spending the whole time in the publick and private exercises of Gods worship, except so much as is to be taken up in the works of necessity and mercy.

Q What exercises of Gods worship are these, which are called the publick exercises of Gods worship?

A These exercises of Gods worship, which he hath commanded to be performed publickly in the meetings of more families coming together for that end, such as the preaching of the word and administration of the sacraments *Ia*. 2. 2. 1. *Cor*. 11. 33. 34.

Q What exercises of Gods worship are these which are called the privat exercises of Gods worship?

A These exercises of Gods worship, which he hath commanded to be performed either by particular families

milies apart whether ordinary or extraordinary 2 Sam 6. 18. 20. Jer. 10. 25. Zach. 12. 12 13. 14. or by particular persons in secret Mat. 6. 6. 1 Cor. 7. 3.

Q What time of the sabbath is to be spent in these publick and privat exercises of Gods worship?

A The whole time, except so much as is to be spent in the works of necessity and mercy.

Q What are these works of necessity and mercy?

A Works of necessity are such, as real, not pretended necessity calls to; Such as these without which the worship of God cannot be performed Mat. 12. 5. Works of mercy are either to ourselves and others in manner of necessary bodily refreshment by meat, drink or sleep Mat. 12. 7 or bodily cure Mat. 12. 10. 11. 12. 13. or releife for the poor 1 Cor. 16. 12. or flight on the sabbath Mat. 24. 20. or works of mercy to our beasts Luke 13. 15.

61. *Q What is forbidden in the fourth Commandment?*

A The fourth Commandment forbiddeth the omission or careless Performance of the duties required, and the profaneing the day by Idleness, or doing that which is in it self sinful, or by unnecessary Thoughts, Words or Works, about our worldly Employments or Recreations.

Q How many things does this Answer hold forth to be forbidden in the fourth Commandment?

A Seven things.

Q Which is the first?

A The omission of the duties required.

Q Which is the second?

A The careless performance of the Duties required.

Q What difference is there betwixt omission and careless performance?

A Omission is, when there is no performance at all; careless performance is, when Duties are some-way performed, but are performed carelessly.

Q When may the duties required be said to be performed carelessly?

A When performed without the care of that preparation, which the Word Remember in the fourth Commandment calls for; when without care to have Duties performed, both for the outward and inward part of them as they ought, Isa. 58. 13. Ezek. 22. 26. Amos. 8. 5. Mal. 1. 13. when without care for attaining the main ends of the duties required, such as pleasing of God Isa. 56. 4. the sanctification of the sabbath Isa. 58. 13. our own and others profit. 1 Cor. 14. 5. 12. 26

Q What is to be understood by the duties required in the Answer?

A The Publick and Private exercises of Gods worship, with the works of necessity and mercy, before spoken to.

Q Which is the third thing held forth by the Answer, as forbidden in the fourth Commandment?

A Profaneing the day by Idleness.

Q How is the day said to be profaned by Idleness, when resting is Commanded?

A The resting Commanded, is from worldly employments and recreations and such a holy resting as hath the spending of the whole time, in the publick and pri-

privat exercises of Gods worship, in the place of worldly Emplacements and Recreations. *Acts 20. 7, 9.*

Q Which is the fourth thing held forth in the Answer, to be forbidden in the fourth Commandment?

A Profaneing the day, by doing that which is in it self sinful.

Q How is the doing of that which is in it self sinful on the sabbath day, said to be a profaneing of the day?

A Any thing which is in it self sinfull being done whether in a place, or in a time which is holy, is a profaneing of that place or time, in that no more regard is had to it, then if it were any common place or time *Exek 23. 38.*

Q Which is the fifth thing held forth in the Answer, to be forbidden in the fourth Commandment?

A All unnecessary thoughts about worldly employments and recreations.

Q Which is the sixth thing held forth in the Answer, as forbidden in the fourth Commandment?

A All unnecessary words about worldly employments and recreations.

Q Which is the seventh thing held forth in the Answer, as forbidden in the fourth Commandment?

A All unnecessary works about worldly employments or recreations.

Q What thoughts words or works about worldly employments or recreations, are to be held unnecessary?

A Thoughts words, or works about worldly employments or recreations, which should have been before the sabbath, or may als well be after *Jer: 17. 24. 27. Isa. 58. 13.*

62. *Q What are the Reasons annexed to the fourth Commandment?*

A The Reasons annexed to the
N 3; fourth.

fourth Commandment are, Gods allowing us six days of the Week for our own Employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

Q How many reasons does this answer hold forth to be annexed to the fourth Commandment?

A Four

Q Which is the first?

A Gods allowing us six days of the week, for our own Employments.

Q What words of the command do contain this reason?

A These words, six days shalt thou labour and do all thy works.

Q Wherein lyes the force of this reason?

A In the equity and great condescension of God, he allowing us six of seven for our own affairs, and reserving but one for himself.

Q Which is the second reason held forth in the Answer, as annexed to the fourth Commandment?

A His challenging a special propriety in the seventh.

Q What words of the Command do contain this reason?

A These words, but the seventh day is the sabbath of the Lord thy God.

Q What gives God a greater Propriety in the seventh day, then any of the other six?

A Nothing, but his own making it his day in a more especial manner, as being set apart by him, for his own worship and service Ezek. 20. 20.

Q Which is the third reason held forth in the Answer

swer as annexed to the fourth Commandment?

A His own example.

Q What words of the command do containe this reason?

A These words, For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day,

Q Wherein lyes the force of this Reason?

A In Gods will, to be Imitate by us, in resting on every seventh day from our own works, as God did from his upon the seventh day, after the six days of Creation; for which will, besides the Sovereignty of it, there was also this reason; that we might vake to his worship and service on the seventh day, and Particularly to the remembrance of, and meditation upon, the two great works of Creation and Redemption

Q Hath God never wrought any work, since the first six days?

A He hath never wrought any work of creating any kind of new creatures, since the first six days Gen. 2. 1. Heb. 4. 3. though on every day (even on the sabbath it self) he hath ever been working works of Providence Io. 5. 17.

Q What is the fourth reason, held forth in the answer as annexed to the fourth commandment?

A His Blessing the sabbath day.

Q What words of the command do containe this reason?

A These words, wherefore the Lord Blessed the sabbath day and hallowed it.

Q What is the meaning of these words, the Lord Blessed the sabbath day and hallowed it?

A The meaning is, that God hath put a Blessing upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a time and the work thereof a mean of blessing to us, in our sanctifying of it, Exod. 20. 11,

Q Why

Q Why is it said, the Lord blessed the Sabbath day and hallowed it, and not rather the Lord blessed the seventh day and hallowed it?

A To give us to understand, that not the seventh day, but a seventh day, whether seventh or first being appointed by himself, is the sabbath, which by this Commandment we are required to keep holy, *Exod. 20, 8.*

63. *Q. Which is the fifth Commandment?*

A The fifth Commandment is, Honour thy Father and thy Mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

Q What Parts has the fifth Commandment?

A Two Parts, the command it self, and the reason annexed to it.

Q In What words of the fifth Commandment is the command it self?

A In these Words, Honour thy Father and thy Mother.

64. *Q. What is required in the fifth Commandment?*

A. The fifth Commandment requireth, the preserving the honour and performing the duties, belonging to every one in their several Places and Relations, as Superiors, Inferiors, or Equals.

Q. What

Q What difference is there betwixt preserving the honour belonging to every one, in their several places and relations, and performing the duties belonging to every one in their several places and relations?

A Performing the duties belonging to every one in their several places and relations Explains, preserving the honour belonging to every one in their several places and relations; for we then preserve the honour belonging to every one in their several places and relations, when we perform the duties belonging to every one in their several places and relations, *Mal. 1. 6.* Especially taking honor, as here it is to be taken, in a larger sense.

Q What difference is there betwixt Places and Relations?

A Places strictly taken for places of office, makes relation as magistracy or ministry makes the relation of Magistrates and Subjects, Minister & People; there are relations which are not founded upon places of office as the relations of Husband and Wife, Parents & Children, Masters and Servants, which may be all called places; taking Places in a larger sense, *Eccles. 10. 4.*

Q How doth the Answer rank every one in their several places and relations?

A Into Superiours, Interioriours, or Equalls.

Q How are the duties of all these ranks said to be required in the fifth Commandment, when, as it would seem from the words of the Command it self, the duties of Children to their Parents, are only required?

A Under the name of Father and Mother in the command it self is to be understood all Superiours, not only natural Parents. *Pro. 23. 22, 25.* but all Superiours in Age *1 Tim. 5. 1. 2.* and Gifts *Gen. 4. 20. 21. 22.* and especially such as by Gods ordinance are over us in place of Authority whether in Family *2 Kings. 9. 19.* Church *2 Kings. 2. 12. and 13. 14. Gal. 4. 19.* or Com-

Common wealth *Isa.* 49. 23. so that under the duties of Children to their natural Parents is required, the duties of all Inferiors to their Superiors, and under the duties of Inferiours to superiors is required, the duties of Superiors to Inferiors, and of Equals to Equals, as being all of one kind; And it being one of the general rules for right understanding of all the Commands, that under one sin or dutie all of the same kind are forbidden or Commanded *Mat.* 5. 21. 22. 27. 28. and 15. 4. 5. 6.

Q Who are to be understood as comprehended under Superiours?

A The chief are Husbands in relation to their Wives, *Eph.* 5. 23. Parents in relation to their Children, Masters in relation to their Servants, *Mal.* 1. 6. Magistrates in relation to their Subjects, Ministers in relation to their People; with all Superiors, whether in Age or Gifts, *1 Tim.* 5. 1. 2. *Gen.* 40. 20. 21. 22.

Q What are the Duties of Husbands to their Wives?

A To love them, *Prov.* 5. 18, 19. *Eccles.* 9. 9. *Ephes.* 5. 25, 28, 33: *Col.* 3. 19. to live chastly with them. *Prov.* 5. 18, 19, 20. being for them, and not for another, *Hos.* 3. 3. to nourish and cherish them, *Eph.* 5. 28, 29. dwelling with them according to knowledge, *1 Pet.* 3. 7. to study to please them, *1 Cor.* 7. 33. to be moderate in their reproofs to them, *Gen.* 30. 1, 2. *Job.* 2. 10. not to suffer them to be despised or misregarded by any of the rest of the Family, *Gen.* 16. 6. bearing with their excess in sharpness or bitterness, *Gen.* 16. 5, 6. to teach and instruct them, *1 Cor.* 14. 15. to pray for them, particularly under any piece of Affliction, *Gen.* 25. 21. to comfort them, *1 Sam.* 1. 8. *2 Sam.* 12. 24. to cheer them up, and live joyfully with them, *Deut.* 24. 5. *Eccles.* 9. 9. to rescue them, falling into the hands of Enemies, *1 Sam.* 30.

8. to praise them when they are vertuous, *Prov.* 31. 8, 29. to communicate Counsels with them, *Gen.* 11. 4. &c. *Esther* 5. 10. &c. and 6. 13. to mourn for them when they die *Gen.* 23. 2.

Q What are the Duties of Parents to their Children?

A To love them tenderly, *Prov.* 4. 3. *Tit.* 2. 4. taking care of them under sickness to have them recovered, *2 Kings* 4. 18, &c. pitying them under Afflictions, *Psal.* 103. 13. to give them good things upon their asking, *Matth.* 7. 11. to nourish them up, giving them Food and Rayment, according to rank and ability, *Esther* 2. 7, 20. to give them good Education, *Prov.* 22. 6. *2 Tim.* 3. 15. bringing them up in the nurture and admonition of the Lord, *Eph.* 6. 4. reproving and chastening them when cause is, *Prov.* 29. 15, 17. keeping them in subjection, *Luke* 2. 51. *1 Tim.* 3. 4. to pray for them *Gen.* 17. 18. *2 Sam.* 12. 16. to bless them, particularly when parents are dying, *Gen.* 49. 28. to bring them to Christ for his Blessing, and to endeavour that they may be Heirs of the Promise, *Mat.* 19. 13, 14. *Gen.* 48. 1. to exhort them, *Luke* 15. 28. *1 Thes.* 3. 11. to bring them when but young to publick Ordinance, *Luke* 2. 41, 42. to instruct them in the Word and Works of God, his Worship, and the right way of living, *Exod.* 10. 2. and 12. 24, 26, 27. and 13. 8, 14, 15. *Deut.* 4. 9, 10. and 6. 3, 7, 10, &c. and 8. 3, &c. and 11. 19. and 32. 46. *Gen.* 4. 3. and 28. 19. *Job* 1. 5. to bring them up in honest Employments and Callings, *Gen.* 4. 2 to lay up for them and portion them, *2 Cor.* 12. 14. *Gen.* 24. 36. and 25. 5, 6. *1 Chron.* 21. 3. *Luke* 15. 12. to dispose of them in Marriage when time is, not forcing their own Inclinations too much, *Gen.* 24. 2, 3. and 28. 2, 4. *Ruth* 3. 1. *1 Cor.* 7. 36, 38. to comply with their good admonitions, *1 Sam.* 19. 6. and intimations

timations of Gods mind, *Gen.* 11. 31. and 12. 1. to rejoice in their Well doing and Well being, *Luke* 15. 23, 24. *Prov.* 17. 21. and 23. 24, 25. *Gen.* 19. 17. to mourn for their death, *Gen.* 37. 33, 34, 35. and 42. 38. 2 *Sam.* 13. 37. and 18. 33. and 19. 1. 1 *Chron.* 7. 22. *Jer.* 31. 15. *Mat.* 2. 18.

Q What are the Duties of Masters to their Servants?

A To call to them, when they have any particular service for them, and give them directions, *Job* 19. 16. *Mat.* 25. 14. to give them convenient Provision for Food and Maintainance, *Prov.* 27. 27. to pay them their Wages, without either defrauding or undue delay, *Ja.* 5. 4. *Deut.* 24. 14, 15. giving them that which is just and equal, *Col.* 4. 1. to take care of them, under sickness for their recovery, and under danger for their preservation, *Mat.* 8. 5, &c. *Luke* 7. 2, &c. *Exod.* 9. 30. to take account of their Service *Luke* 16. 2. to moderate or forbear threatening, *Eph.* 6. 9. to command them to keep the ways of the Lord *Gen.* 18. 19. particularly his Sabbaths, *Exod.* 20. 10. to bless them, and serve God with them in Family Worship, 2 *Sam.* 6. 20. *Iosh.* 24. 15. to correct them *Luke* 12. 47, 48. 1 *Pet.* 2. 20. *Gen.* 29. 20. *Prov.* 29. 19. to comply with their wholesome advice, 2 *Kings* 5. 33, 34.

Q What are the Duties of Magistrates to their Subjects?

A To make good Laws, and appoint Officers with charge, for due execution of them, 2 *Chron.* 19. 5, 6. 7. to care for their common safety, 2 *Chron.* 17. 12. to pray for them, to bless them, and God, for any goodness of his to them, 1 *Chron.* 21. 17. 1 *Kings* 8. 55, 56. to call them to Reparation, when God is to manifest himself greatly, *Iosh.* 3. 5. to Fasting and Prayer, and Reformation under Judgements, or when God

God threatens, *1 Sam.* 12. 20, 21. *2 Chron.* 20. 3, 4, 18, 19, 20. and 32. 26. *Jonah* 3. 6, 7. to punish them that do evil, and praise and reward them that do well. *1 Pet.* 2. 14. *Rom.* 13. 3. *Ester* 6. 3. to relieve and deliver the oppressed, and such as are in danger by enemies lying in wait. *Job.* 29. 12. *Isa.* 1. 17. *Acts* 23. 27, 30. and 25. 3, 4. to be nursing Fathers unto the Church, *Isa.* 49. 23. putting away Idolatry and all false Religion, *2 Kings* 18. 4. setting up the true in place thereof, *2 Kings* 23. 21. and engaging all by Covenant to it, *2 Chron.* 34. 30, 31, 32. building and repairing Places of Gods Worship, *Psal.* 132. 3, 4, 5. *1 Kings* 5. 4, 5. *2 Kings* 12. 5, 6. *1 Kings* 15. 35. and 22. 3, 4, 5. carying toward and disposing upon these in Spiritual Office, according to their worth, or bad desert, *1 Kings* 2. 26, 27, 35. *1 Sam.* 13. 10. *2 Chron.* 17. 7. &c. and seeing to the maintenance of the Ministry, *Nehem.* 13. 10, 11.

Q *What are the Duties of Ministers to People?*

A To feed them, *Mat.* 24. 45. *Jo.* 21. 15, 16. *Acts* 20. 28, *1 Pet.* 5. 2, that is, to preach the Word of God to them, speaking as the Oracles of God, *1 Pet.* 4. 11. boldly without fear, *Phil.* 1. 14. in sincerity, and as of God, in the sight of God, and in Christ, *2 Cor.* 2. 17. not as pleasing men, but God, *Gal.* 1. 10. *1 Thes.* 2. 4. in Doctrine, shewing uncorruptness, gravity, sincerity, *Titus* 2. 7. sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say, *Titus* 2. 8. rightly dividing the Word of Truth, *2 Tim.* 2. 15. speaking not with the enticing Words of Mans Wisdom, but in demonstration of the Spirit, and of power. *1 Cor.* 2. 4. keeping back nothing that may be profitable; but declaring the whole Counsel of God, *Acts* 20. 20, 27. and nothing but the Counsel of God, *Gal.* 1. 11, 12. and calling for the Pray-

ers of the People, that a door of utterance may be opened to them, that they may speak as they ought to speak, Col. 4. 3, 4. that the Gospel may have free course, and be glorified, and they delivered from the persecuting Enemies of it, 2 Thess. 3. 12. and joining publick and private Prayers with Preaching, Acts 2. 42. and 6. 4. warning every man, and reaching every man in all wisdom, Col. 1. 28. exhorting, comforting, and charging every one as a Father doth his Children, 1 Thess. 2. 11. reprovng, rebuking, exhorting, with all long suffering and Doctrine, 2 Tim. 4. 2. defending Truth, and refuting the Adversary, Tit. 1. 9. 2 Tim. 2. 25. to feed them by administration of the Sacraments Mat. 28. 19. 1 Cor. 11. 23. Acts 2. 42. by exercise of Discipline, Mat. 16. 19. and 18. 17, 18. 1 Cor. 5. 3, 4. by being exemplary in all good, 1 Tim. 4. 12. Tit. 2. 7. to take the oversight of them, not as of constraint but willingly, not for filthy Lucre, but of a ready mind, not as Lords over Gods Heritage, 1 Pet. 5. 2, 3. to watch for their souls as they that must give an account, Heb. 13. 17. to be gentle among them, as a Nurse cherisheth her Children, to be affectionately desirous of them, and have them dear unto them, 1 Thess. 2. 7, 8. to pray and give thanks for them, 1 Sam. 12. 23. Eph. 1. 15, 16. to be forward for remembering the Poor, Gal. 2. 9, 10. to become all things to all men, that they may gain the more, 1 Cor. 9. 19. to 23. and to behave holily, justly, and unblameably among them, remitting of their right when it may be for the advantage of the Gospel, 1 Thess. 2. 9, 10. to bless them, 2 Cor. 13. 14. Numb. 6. 22, 27. and sing Psalms publicly with them, 1 Cor. 14. 26. to be resolute for Suffering 2 Tim. 2. 3.

Q What are the Duties of Superiors in Age or Gifts, to their Inferiors?

A To

A To lay themselves forth for their advantage and good, whether temporal or spiritual, as they are in a capacity, either by their Age or Gifts, *Gen. 45. 8, 9. Tit. 2. 1, 2. 3. Mat. 23. 14. &c.* to bear with their Infirmities, *Rom. 15. 1.* to be suteable to their Age and Gifts, *Tit. 2. 2.*

Q Who are to be understood, as comprehended under Interiours in the Answer?

A The Chief are Wives in relation to their Husbands, Children in relation to their Parents, Servants in relation to their Masters, Subjects in relation to their Magistrates, People in relation to their Ministers, the Younger and Inferiour in Gifts, in relation to the Elder and Superior in Gifts.

Q What are the Duties of Wives to their Husbands?

A To love them, *Tit. 2. 4.* to be chaste and keepers at home, *Tit. 2. 5. Hos. 3. 3.* to obey them, *1 Pet. 3. 6* to submit themselves to them, *Eph. 5. 22, 24. Col. 3. 18.* to reverence them, *Eph. 5. 33.* to design them reverently in speaking to them or of them. *1 Pet. 3. 6.* to study to please them, *1 Cor. 7. 21.* to be a help to them, in making provision for the Family. *Prov. 31. 27.* and by guiding the house. *1 Tim. 5. 14* to fear to offend them *1 Pet. 3. 2.* to be faithful in all things, *1 Tim. 3. 11.* to keep their Secrets, *Mis. 7. 5.* to seek their Gaining and Salvation, *1 Pet. 3. 1, 2. 1 Cor. 7. 16.* to bear with their Infirmities, using modesty, and prudence in their reproofs or admonitions, *1 Sam. 25. 18, 19, 36, 37.* to follow them in all their removeals from one place of abode to another, *Gen. 12. 5, 11.* and *13. 1, 2.* and *31. 17. Ex. 4. 20. 1 Sam. 27. 3. Mat. 2. 14, 20, 21.* to endeavor their preservation and deliverance in dangers, *1 Sam. 19. 11, 12.* by honest ways and means, *Deut. 25. 11.* to admonish them of their Duty to the Servants of God, *2 Kings 4. 9, 10.* to warne them of sin, *Mat.*

27. 19. to be helpful to them under Affliction and Anxiety, by Counsel, Comfort and Pains, 1 Kings 14. 4. Esther 6. 13. to mourn for them when they die. 2 Sam. 11. 26. Joel 1. 8.

Q What are the Duties of Children to their Parents ?

A To love them, Gen. 46. 29. 1 Kings 19. 20. to obey them, Eph 6. 1. Col. 3. 20. to fear them, Mal. 1. 6. Lev. 19. 3. to behave reverently towards them, 1 Kings 2. 19, &c. Prov. 31. 28. Gen. 46. 29. Ruth 1. 7 Gen. 48. 12. to receive and hearken to their good Instructions and wholesome Advices, Prov. 1. 8, 9. and 4. 1, and 6. 20, 21, 22. and 13. 1. and 23. 22. to be subject to them, their Reproofs and Corrections, 1 Tim. 3. 4. Heb 12. 9. Luke 2. 51. to be troubled with the signs of their displeasure, and to seek to be in favour with them again, Numb. 12. 14. 2 Sam. 14. 32. Luke 13. 21. to cover their Infirmities and Failings, Gen. 9. 23. to dissuade them from evil, with modest and humble Words, 1 Sam. 19. 4. to marry with their consent, Exod. 22. 17. Judg. 14. 2, &c. and 1. 12. 13. 1 Sam. 18. 25, 26, 27. to requite them by nourishing them when they draw old or wax poor, 1 Tim. 5. 4. Gen. 45. 11. and 47. 12. Ruth 2. 2. 17, 18. and 4. 15. to defend and see to their safety in danger, Psal. 127. 3, 4, 5. 1 Sam. 22. 3, 4. to visit them when sick, Gen. 48. 1. to mourn for them when dead, Gen. 24. 67 and 50. 1. and to bury them after death, Gen. 25. 9. and 35. 29. and 47. 29. and 49. 29. and 50. 5, 13, 14. 1 Kings 13. 31.

Q What are the Duties of Servants to their Masters ?

To love them, Exod. 21. 5. Matth. 6. 24. to obey them. Eph. 6. 5. Co. 3. 22. Tit. 2. 9. to consult them about their work, Matth. 13. 28. to fear them, Mal. 1. 6. 1 Pet. 2. 18. to be subject to them

not

not only to the good and gentle, but also to the forward. 1 Pet. 2. 18. Gen. 16. 9. not answering again Tit. 2. 9. to study to please them well in all things Tit. 2. 9. to show all good fidelity, not purloining. Tit. 2. 10. to do their service, with good will, as to the Lord and not Men. Eph. 6. 7 serving, not with eye service, as men-pleasers, but as the servants of Christ, doing the will of God, from the heart, and in singleness of heart, fearing God. Eph. 6. 6 Col. 3. 22

Q: *What are the Duties of Subjects to their Magistrates?*

A To love them. 2 Sam. 19, 31. &c. to pray for them, and give thanks for them. 1 Tim. 2. 1. 2 discover conspiracies against them. Esther. 2. 22. to be ready to hazard their lives in their service. 2 Sam. 15. 21. 1 Chron. 11. 18. 19. not to desert them under trouble and hazard. 2 Sam. 15. 21. 32. and 19. 26. but by all wayes and means be helpful. 2 Sam. 17. 27, 28, 29. and 19. 32. to be careful of the safety of their persons and defend them. 2 Sam. 18. 3. and 17. 21. 1 Sam. 26. 15, 16, to reverence and fear them. Josh. 4. 14. Rom. 13. 7. to acknowledge their authority though wicked. 1 Sam. 24. 5, 6, 7. and 26. 9. 2 Sam. 19. 21 Dan. 2. 37. to behave humbly in words and gesture before them. 2 Sam. 14. 4, 22. to obey their lawfull commands. Tit. 3. 1. to submit and be subject to them. 1 Pet. 2. 13, 14. Rom. 13. 1. acquiescing in their determinations. 2 Sam. 19. 27, 28. and sentences. 1 Kings 2. 36, 37, 38, 42. and bearing wrongs from them patiently. 1 Sam. 24. from v. 5 to 21. and 26. from v. 8. to 25. to pay them their dues, such as Custom, Tribute, &c. Mat. 22. 21. Rom. 13. 6. 7. and to be faithful unto them, 1 Sam. 22. 14. 2 Sam. 20. 19. 1 Sam. 31. 12. 2 Sam. 2. 5, 6. 2 Kings 12. 15.

Q *What are the Duties of People to their Ministers?*

A To love them, 2 Theß. 5. 13. Gal. 4. 15. to pray

pray for them, *1 Theſſ.* 5. 25. that God may ſend forth Labourers to the Church, *Mat.* 9. 38. may bleſs them and their Labours, *Deut.* 33. 11. *Pſal.* 132. 9. *2 Theſſ.* 3. 1. may protect, defend, and deliver them from the hands of Enemies, *Deut.* 33. 11. *Acts* 12. 5. *Rom.* 15. 30, 31. *2 Theſſ.* 3. 2. may ſuſtain and aſſiſt them in their Work, *Eph.* 6. 19, 20. *Col.* 4. 3, 4. may bleſs their Subſtance, and make them acceptable in their Work, both to himſelf and the Church, *Deut.* 33. 11. *Rom.* 15. 31. to have ſorrow when they fall ſick, *Phil.* 2. 26. or are not to ſee them any more, *Acts* 20. 37, 38. to endeavour their ſafety in danger, *Acts* 9. 23, 24, 29, 30. and 14. 19, 20. and 17. 10, 14, 15, and 19. 30, 31. and 21. 4, 12. to obey them and ſubmitt to them *Heb.* 13. 17. to give them due maintenance, *1 Cor.* 9. 14. *1 Tim.* 5. 17, 18. *Gal.* 6. 6. to conſult them in matters of Religion, *Mat.* 2. 41. to imitate their Graces and Vertues, *Heb.* 13. 7. *Phil.* 3. 17. *2 Theſſ.* 3. 7, 9. to fear and reverence them, *2 Cor.* 7. 15. to know them, and eſteem them very highly for their Works ſake, *1 Theſſ.* 5. 12, 13.

Q What are the Duties of the Younger to the Elder, and of the Inferiour in Gifts and Graces to their Superiours?

A To reverence them, expreſſing their Reverence in ſpeaking to them, *1 Tim.* 5. 1, 2. to behave reverently toward them, *Lev.* 19. 32. to ſubmit themſelves unto them, *1 Pet.* 5. 5. to give them precedency in ſpeaking, *Job* 32. 4, 6, 7. to have them in the place of Parents, *Rom.* 16. 13. to give thanks to God for them, *2 Cor.* 9. 14, 15.

Q What are the duties of Equals to Equals?

A To have a mutual eſteem on-of another *1 Pet.* 2. 17 in honour preferring one another *Rom.* 12. 10. each eſteeming other better then themſelves *Phil.* 2. 3. every one to Look not on their own things but on the things of others *Phil.* 2. 4. to be all ſubject one to another *1 Pet.* 5. 5.

65. *Q What*

65. Q *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and dutie which belongeth to every one in their severall places and relations.

Q *How many things doth this Answer hold forth to be forbidden in the fifth Commandment?*

A Two Things.

Q *Which is the first?*

A The neglecting of the Honour and Duty which belongeth to every one, in their severall Places and Relations.

Q *What is to be understood, by neglecting the Honour and Duty which belongeth to every one in their severall Places and Relations?*

A The not preserving the Honour, or not performing the Duties which belong to every one, in their severall Places and Relations, Ezek. 34. 1, 2, 3, 4. and that not only out of negligence, but also when out of ignorance or contempt.

Q *Which is the second?*

A Doing any thing against the Honour and Duty which belongeth to every one in their severall Places and Relations.

Q *In what may Husbands do any thing against the Honour and Duty which belongeth to their Wives?*

A In being bitter against them, Col. 3. 19. in committing Adultery, Mal. 2. 14. in putting them away, saving for Fornication, Mat. 5. 32. In patronizing them in any sin, Jer. 44. 15, 16. in groundless Jealousies of them, Numb. 5. 14. 30, 31. loving them
better

better than Christ, *Luke 14. 26. Mat. 19. 29* being drawn by them to sin, *Gen 3. 16, 17. Deut. 13. 6.* giving them too much power. *Gen. 16. 6.* Imprudent Intimacie. *Micah. 7. 5. Judg. 14. 17. and 16. 17.*

Q In what may Wives do anything against the Honour and Duty which belongeth to their Husbands?

A In Adultery or any unchaste Conversation. *Prov. 2. 16, 17.* Sumptuousness and Prodigality, in adorning and apparel. *1. Pet. 3. 3. 1 Tim. 2. 9* despising them while about their duty in Gods service. *2 Sam. 6. 16.* in being contentious, *Prov. 19. 13.* in usurping authority over them. *1 Tim 2. 12.* in wilful desertion *1. Cor. 7. 10.* railing or upbraiding them without cause *Exod. 4. 25. 2 Sam. 6. 20.* unsatistfulness in revealing of secrets. *Judg 14. 15, 16, 17.* being instrumental of their sinning *Gen. 3. 6, 17.* or of their defection in Religion. *Deut. 13. 6.* in averfation and derision under adversity, *Iob. 2. 9. and 19. 17.* taking sinful wayes for ease of their mind, under anxiety. *1 Kings. 21. 5, 6, 7. &c.*

Q In what may Parents do any thing against the Honour and Duty which belongeth to their Children?

A In evil counsel, *Mat. 14. 8.* not restraining them from evil, *1 Sam. 3. 13.* being too indulgent to them *1 Kings 1. 6. 2 Sam. 2. 29, 30, &c.* in provoking and discouraging of them, *Eph. 6. 4. Col. 3. 21.* in correcting unduly, *Heb. 12. 10.* careless exposing or leaving them to temptation, *Gen. 38. 11, 16.* in dishonoring themselves, *Gen. 9. 21.* placing their Affection upon one of them more than another, without sufficient ground, *Gen 25. 28.* loving them better than Christ, *Mat. 10. 37. Luke 14. 26. 1 Sam. 2. 29. Mat. 19. 29.* not looking well enough to them, when they are but young. *Luke 2. 43.* Sacrificing them to Idols, *Pfal. 106. 37, 38.* Persecuting them for Christs Cause, and the Gospels, *Mat. 10. 23.* Educating them corruptly

ruptly in Religion. *Hosb.* 5. 7. in unjust Wrath and Reproof, *1 Sam.* 20. 30, 31.

Q. In what may Children do any thing against the Honour and Duty which belongeth to their Parents?

A In setting light by them, *Deut.* 27. 16. cursing, *Prov.* 20. 20. mocking them, *Prov.* 30. 17. stubbornness and incorrigibleness, *Deut.* 21. 18. *1 Sam.* 2. 24, 25. wasting their Substance, *Prov.* 19. 26. chafing them from them, when they would otherways live with them under age, and poverty, or widowhood, *Prov.* 19. 26. having them in contempt because of their Age, *Prov.* 23. 22. disposing of themselves in Marriage, without their consent, *Gen.* 26. 34, 35. not following their good Example, *Ezek.* 18. 5, 10, &c. *1 Kings* 11. 4, 6, 33, *2 Kings* 21. 3. *Jer.* 22. 15. loving them better than Christ, or persecuting them for his sake, *Mat.* 10. 35, 37. publishing their shame, *Gen.* 9. 22. making show of reverence and obedience without reality, *2 Sam.* 14. 33. *Mat.* 21. 30. using pretexts for not helping them, *Mat.* 15. 5.

Q. In what may Masters do any thing against the Honour and Duty which belongeth to their Servants?

A In commanding and encourageing them to evil, *2 Sam.* 13. 28. in undue correction and frowardness, *1 Pet.* 2. 18, 19, 20. in too delicate using of them, *Prov.* 29. 21.

Q. In what may Servants do any thing against the Honour and Duty which belongeth to their Masters?

A In serving with eye service as men pleasers, *Col.* 3. 22, 23. carying deceitfully, and telling lyes, *Psal.* 101. 7. in answering again, *Tit.* 2. 9. not being amended by words, nor answering though they understand, *Job.* 19. 16. *Prov.* 29. 19. despising them, *Gen.* 16. 4. *1 Tim.* 6. 2. *Mat.* 6. 24. slothfulness in business, *Mat.* 25. 26. eating and drinking with the drunken, *Mat.* 24. 48, 49. running away from them, *Gen.*

16. 6, 9. 1 Kings 2. 39. Philemon v. 10, -- 16. except when forced by Oppression, Deut. 23. 15, 16. obeying their unlawful Commands, 1 Sam. 28. 7. 2 Sam. 13. 28, 29. and 14. 30, 31. cursing them Eccles. 7. 21. killing them, 2 Kings 12. 20, 21. and 21. 23. Slandering them, 2 Sam. 16. 3. and 19. 26, 27. smiting their fellow Servants, Mat. 24. 49.

Q In what may Magistrates do any thing against the honour and duty which belongeth to their Subjects?

A In making unlawful Laws, Dan. 3. 4. 5, 6. & 6. 9. in commanding unlawful things, Exod. 1. 16. Acts 4. 17, 18. in commanding things not in their power to perform, Exod. 5. 10. to 13. in any sort of Oppression and Tyranny, Prov. 28. 15, 16. challenging the not executing their wicked Commands, John 7. 45. to 50. Exod. 1. 18. tempting to Rebellion, by aspiring to an absoluteness, 1 Kings 12. 13, -- 15. denying to ease them of their Grievances, Exod. 5. 17. punishing with undue severity, Deut. 25. 3. careless exposing or leaving them to wrong or danger, Acts 18. 17. coming to Government by Usurpation, Judg. 9. 5, 6. 1 Kings 1. 5, 6. setting up Idolatrous Worship, and building Temples to Idoles, 1 Kings 11. 7. and 12. 26, 27. hating and persecuting Gods Ministers, and the Godly, 1 Kings 13. 4. and 18. 10. Dan. 3. 19. arrogating Absoluteness, Jo 19. 10. receiving of Gifts, Prov. 29. 4. taking Bribes and perverting Judgement, 1 Sam. 8. 3. Isa. 1. 23.

Q In what may Subjects do any thing against the Honour and Duty which belongeth to their Magistrates?

A In reviling and cursing them, Exod. 22. 28. in Rebellion, and treasonable Conspiracies against them, Prov. 17. 11. Deut. 17. 12. speaking evil of them, or bringing railing Accusations against them, 2 Pet. 2. 11. Jude v. 8, 10. 2 Sam. 16. 5, 6, 7, 8. murdering of them, 2 Sam. 4. 9, 10, 11, 12. 2 Kings 14. 5, 6.

Q In

Q *In what may Ministers do any thing against the Honour and Duty, which belongeth to their People?*

A In not coming in by the door, but climbing up some other way, *John* 10. 1. in corrupting the Word, *2 Cor.* 2. 17. in scandalous living, *1 Tim.* 3. 3. in loving Prebeminence, *3 John* 8. 9. in Lording over Gods Heritage, *1 Pet.* 5. 3. in seeking their own glory, *John* 7. 18. ease, *Isa.* 56. 10. and profite, *Isa.* 56. 11. in men pleasing, *Gal.* 1. 10. *1 Thes.* 2. 4, 5. and the like.

Q *In what may People do any thing against the Honour and Duty, which belongeth to their Ministers?*

A Despising them, *Luke* 10. 16. not enduring sound Doctrine, and from an itching Ear, heaping up Teachers to themselves, *2 Tim.* 4. 3, 4. prattling against them with malicious Words, *3 John* 10. *2 Cor.* 10. 10. undue upcrying of some, and downcrying of others, *1 Cor.* 1. 12. and 3. 4. making them do their Work with griefs and not with joy, through undutifulness, stubbornness, sinfulness, or unfruitfulness, *Isa.* 53. 1. *Mark* 4. 5. *2 Cor.* 2. 4. *Heb.* 13. 17 being impatient of hearing Reproof, or what is not pleasing to them, *Isa.* 30. 10. *Jer.* 38. 4. *Micah* 2. 6, 11. *Joh.* 8. 40. *Amos* 7. 10, -- 17. *Gal.* 4. 16. making shew of a great respect for them, but giving little ear to their words to do them, *1 Kings* 13. 7, 31. *Mark* 6. 20. *Ex.* 11. 3. *Ezek.* 33. 30, -- 33. refusing sent men, and entertaining unsent, *John* 5. 43.

Q *In what may Superiors in Age, Gifts, and Graces do any thing against the Honour and Duty, which belongeth to their Inferiors?*

A In disdainig or despising of them, *Rom.* 14. 8, not walking Charitably in things indifferent, *Rom.* 14. 15. in despising their wholesome Counsels, *Eccles.* 9. 13, 16. staining or abusing their own Eminencies or Gifts, *Eccles.* 10. 1. *Isa.* 47. 10. playing the Harlot with

with their Eminencies, Ezek. 16. 15, & 19.

Q In what may the Younger and Inferiour in Gifts, do any thing against the Honour and Duty, which belongeth to their Superiours?

A In taking place of them, Luke 19. 8, 9. in behaving Proudly against them, 1/a. 3. 5. envying their Eminency, Num. 12. 1, &c.

Q In what may Equals do any thing against the Honour and Duty, which belongeth to Equals?

A In being desirous of vain Glory, provoking one another, envying one another, Gal. 5. 26. Acts 7. 9. affecting Preheminence, Luke 22. 24. 3 John 9. all bitterness, wrath, anger, and clamor, evil-speaking and malice, Ephes. 4. 31, 32. enticing one another, or yeilding to one anothers Enticements to evil, Prov. 1. 10, &c.

66. *Q. What is the Reason annexed to the fifth Commandment?*

A. The Reason annexed to the fifth Commandment is, a Promise of long Life and Prosperity, (as far as it shall serve for Gods Glory, and their own Good) to all such as keep this Commandment.

Q In what Words of the Command is this Reason exprest?

A In these words, That thy dayes may be long upon the land, which the Lord thy God giveth thee.

Q Where is there any promise in these words?

A God, in proposing length of dayes, for an End and Motive, to the keeping of this commandment, makes a plainly implied Promise of it, and it is expressly

preſſy called a promiſe. *Eph. 6. 2, 3.*

Q Where does God make any promiſe of Proſperity in theſe words?

A Long life, being promiſed, as a Reward of keeping this commandment, muſt needs include Proſperity, for it could not otherwiſe be a Reward; Death being more deſireable than long Life in Miſery. *Rev. 9. 6.*

Q How is this Promiſe of long life and Proſperity to be underſtood, whether abſolutely or with limitation?

A All temporal promiſes, whereof this is one, are to be underſtood with this limitation, as far as ſhall ſerve for Gods glory and their own good.

Q What Good is to be underſtood in this limitation?

A Good ſpiritual and eternal, which is always preferable to any temporal good. *Pſal. 119. 71. 72. Phil. 1. 21, 23.*

*Q How is this Command ſaid to be the firſt Commandment with Promiſe. *Eph. 6. 2* when the ſecond Commandment hath a Promiſe annexed to it?*

A It is the firſt Commandment of the ſecond Table, and hath a Promiſe; Whereas none of the reſt of the ſecond Table have any: which are two conſiderations the Apoſtle, *Eph. 6. 2.* makes uſe of, to gain the greater Reſpect to this Commandment.

67. *Q. Which is the ſixth Commandment?*

A. The ſixth Commandment is, Thou ſhalt not Kill.

68. *Q What is required in the ſixth Commandment?*

P

A, The

A. The sixth Commandment requireth all lawful Endeavours, to preserve our own Life, and the Life of others.

Q What is it which the sixth Commandment requireth us to endeavour the Preservation of?

A Life, *Exod.* 20. 13.

Q Whose Life?

A Our own Life, *Jer.* 26. 14, 15, 16. and the Life of others, *Deut.* 22 8.

Q What Life of our own and others?

A Both our own Bodily Life, *Jer.* 15. 6. and Soul-Life, *Prov.* 8. 36. *Ezek.* 18. 31, 32. as also the bodily Life of others, *Deut.* 2. 8. and their Soul-Life, *Acts* 20. 26.

Q Why is it said in the Answer, all lawful Endeavours?

A Because there are unlawful Endeavours, which are so far from being required in this Commandment, that they are rather forbidden in it, and that both as to our own bodily Life, *Gen.* 20. 2, 11. *2 Kings* 1. 16. *2 Chron.* 16. 2. *Prov.* 1. 10, -- 19. *Mat.* 16. 25, 26. and the bodily Life of others, *Gen.* 20. 19. *Mat.* 16. 21, 22. as also our Souls Life, *Rom.* 10. 3. and the Souls Life of others, *Gal.* 4. 17.

Q What are the lawful Endeavours, which we are to use, for the Preservation of our own Life Bodily?

A Nourishing and cherishing the Body, with the necessary use of Meat, Drink, Sleep, Warmness of Cloathing and Housing, *Eph.* 5. 29. *1 Tim.* 5. 23. *Prov.* 31. 21. *Jo.* 11. 12. *Psal.* 127 2. exercising the Body moderately with Labour and Recreation, *Eccle.* 5. 12. using Physick as the Body requires it, *Mat.* 9. 12. *Isa.* 38. 21. with wholsomness of Dyet, *1 Tim.*

5. 23: Studying cheerfulness of Spirit, Prov: 17. 22. Just Self defence, Luke 22. 36 and the like.

Q What are the lawful Endeavours, which we are to use for the Preservation of the Bodily Life of others?

A Hiding the Persecuted, 1 Kings 18. 4. warning them of danger, Acts 23. 16. 2 Sam. 2. 22. rescuing them who are in danger of death, Psal. 32. 4. Prov. 27. 11, 12. 1 Sam. 14. 45. Acts 23. 10, 27. speaking for them, Prov 31. 8. 9. 1 Sam. 19. 4, 5. giving others what is needful for the Body, as we stand obliged, either by Relation or humane Compassion, Mat. 25. 35, 36. Job 31. 19, 20. Luke 10. 33, 34, 35.

Q What are the lawful Endeavours, which we are to use, for the Preservation of our own Souls Life?

A Repentance and Reformation of Life, Ezek. 18. 31, 32. Faith in Christ, and Love to him, Prov. 8. 36. Mortifying the Deeds of the Body, Rom. 8. 13. Suffering for Christ as we are called, 2 Tim. 2. 11. using all the outward Means of Salvation, Prov. 8. 34. Mark 16. 16.

Q What are the lawful Endeavours, which we are to use, for the Preservation of the Souls Life of others?

A Faithful Preaching of the Word, having a calling, Acts 20. 25, 26, 27. Rom. 10. 14. warning the unruly, comforting the feeble minded; supporting the weak, being patient to all, 1 Thess. 5. 14. in Lowliness, Meekness, and Long suffering, forbearing one another in Love, Eph. 4. 2. forgiving one another, in mutual kindness and tender heartedness, Eph. 4. 32. using all the outward Means of the Salvation of others as there is a Calling, Jam. 5. 20. Rom. 11. 14. 1 Cor. 7. 16. 1 Pet. 3. 1. 1 Cor. 9. 19, -- 22.

69. *Q. What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our own Life, or the Life of our Neighbour unjustly; or whatsoever tendeth thereunto,

Q. In what cases usually do any take away their own Life?

A. Sometimes, in case of Impatience under a Cross, as Achitophel. 2 Sam 17 23. sometimes in case of despair and pangs of Conscience, as Judas, Mat. 27. 5. sometimes in case of fear of a worse Death, to prevent it, 1 Sam. 31 4. Acts 16. 27, 28.

Q. Why is unjustly added to the taking away of the Life of our Neighbour?

A. Because the Life of our Neighbour may, in some cases, be justly taken away; as in case of publick Justice, Numb 35 20, 21. lawful War, Jer. 48. 10. Deut. 20. throughout. or necessary Self defence, Ex. 22. 2, 3. so sometimes unjustly, both by publick Injustice, Exod. 23. 7. and private Murders, Numb. 35. 16.

Q. What are the things which tend to the taking away either of our own Life, or the Life of our Neighbour unjustly?

A. The neglecting, withdrawing, or withholding the lawful and necessary Means of Preservation of Life, Mat. 25. 42, 43. Ja. 2. 15, 16. Eccles. 6. 1, 2. sinful Anger, Bitterness, Wrath, Strife, Clamor, and evil speaking, Malice, desire of Revenge, Hatred, mutual Back biting one another, Mat. 5. 22. Eph. 4. 31. Rom. 12. 19. 1 John. 3. 15. Gal. 5. 15. Prov 12. 18. Immoderate use of Meat, Drink, Labour and Recreations, Luke 21. 34. Prov. 23. 29, 31. Rom. 13. 13. Eccles. 12. 12. Isa. 5. 12. Envy and carking

carking Care, Prov. 14. 30. Mat. 6. 31, 34. provoking Words, Prov. 15. 1. and 12. 18. Oppression, Exod. 1. 14. Ezek. 22 7. Quarreling, Stricking and Wounding, Exod. 21. 18, to v. 28. uncharitable walking, Rom. 14. 15.

70. Q. Which is the seventh Commandment?

A The seventh Commandment is, Thou shalt not committ Adultery.

71. Q What is required in the seventh Commandment?

A The seventh Commandment requireth the Preservation of our own and our Neighbours Chastity, in Heart, Speech and Behaviour.

Q What is it which the seventh Commandment requireth the Preservation of?

A Chastity.

Q Whose Chastity?

A Our own and our neighbours, 1 Cor. 7. 2. 3. 5. 34. 36. 1 Pet. 3. 2.

Q Wherein doth the seventh Commandment require the preservation of our own, and our neighbours chastity?

A In heart, speech, and behaviour.

Q What is to be understood as comprehended under the preservation of our own and our neighbours chastity, in heart speech and behaviour?

A Watching over our hearts and spirits, for opposing

poselng the first risings of any unchaste thoughts or affections *Prov.* 4. 23. *Mal.* 2. 16 *Pro.* 15. 20, 21. watching over our outward Senses; particularly our Eyes, for turning them away from all tempting objects *Iob.* 31. 1. *1 Cor.* 7. 1. Marriage by these who have not the gift of Continency *1 Cor.* 7. 29. Modesty in apparel *1 Tim.* 2. 9, avoiding all occasions, and resisting temptations to uncleanness *Pro.* 5. 8. *Gen.* 39. 7. 8. 9 Prayer for a clean heart, and for away turning of the Senses from tempting objects. *Psal.* 51. 10. and 119. 37. and against being led into temptation. *Matth.* 6. 13. Reproving and restraining in others any thing that may have either the appearance of, or tendency to any thing of uncleanness, *Eph.* 5. 11, 12. *1 Sam.* 3. 13. inflicting of Censures upon such as fall in scandalous Out breaks of the sin of uncleanness, according to the degree of their Offence, *1 Cor.* 5. throughout.

72 Q *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchaste Thoughts, Words and Actions.

Q *What is to be understood, as comprehended under all unchaste Thoughts, Words, and Actions?*

A All unclean imaginations, Thoughts, Purposes and Affections, *Mat.* 5. 28 and 15. 19. *Col.* 3. 5. filthy Dreamings, *Jude* v. 8. filthy Communication or listening thereunto, *Eph.* 4. 29. and 5. 3, 4. *Prov.* 7. 5, 21, 22. wanton looks, *Isa.* 3. 16. impudent or light Behaviour, *Prov.* 7. 13. immodest Apparel, *Prov.* 7. 10. spilling the Seed, *Gen.* 38. 9. forbidding to marry, *1 Tim.* 4. 3. marrying unlawfully, *Gen.* 6. 2. *2 Cor.* 6. 14, *Mal.* 2. 11, 12. allowing, tolerating, keeping

keeping of Stews, and resorting to them, 2 Kings 23. 7. Lev. 19. 29. Jer. 5. 7. Prov. 7. 24 .. 27. Entangling vows of single Life, Mat. 19. 10, 11. undue delay of Marriage, 1 Cor. 7. 7, 8, 9. Gen. 38. 26. having more Wives than one at the same time, Mal. 2. 14, 15. 1 Tim. 3. 2. unjust divorce, Mal. 2. 16. Mat. 5. 32. or desertion, 1 Cor. 7. 12, 13. defrauding in the use of the Marriage bed, 1 Cor. 7. 5. with all unseasonable or immoderate use thereof, Lev. 18. 19. Fornication, 1 Cor. 6. 18. Adultery, Gal. 5. 19. Rape, 2 Sam. 13. 14. Incest, 1 Cor. 5. 1. Sodomy, Lev. 18. 22. Buggery, Lev. 18. 23. with all unnatural Lusts, Rom. 1. 24, 26, 27. all occasions and provocations to Lust, such as Pride, Idleness, fullness of Bread Ezek. 16. 49 Drunkenness, Prov. 23. 30, .. 33. Idolatries, Lascivious Songs, Books, Pictures, Dancings, Stage plays, or any wanton Play. Eph. 5. 4, 5. Ezek. 23. 14, 15, 16. Isa. 23. 15, 16, 17. and 3. 16. Mark 6. 22. Rom. 13. 13. 1 Pet. 4. 3.

73 Q Which is the eighth Commandment?

A The eight Commandment is, Thou shalt not Steal.

74 Q What is required in the eighth Commandment?

A. The eighth Commandment requireth all lawful procureing, and furthering the Wealth, and outward Estate of our selves, and others.

Q What is it which the eighth commandment requires the procureing and furthering of?

A The

A The Wealth and outward Estate.

Q Whose Wealth and outward Estate, doth the eight Commandment require the procureing and furthering of?

A The wealth and outward estate of our selves and others. 1 Cor. 10. 24.

Q What procureing and furthering the Wealth and outward estate of our selves and others, does the eight Commandment require?

A All lawful procureing and furthering the wealth and outward estate of our selves and others.

Q Why doth the Answer say, all lawful procureing and furthering the wealth and outward estate of our selves and others?

A Because, there are unlawful Procureings and furtherings of the wealth, and outward estate of our selves and others, which are forbidden in this Commandment: as will appear in the Answer of the following question, shewing what the eight Commandment forbiddeth.

Q What is to be understood, as comprehended under all lawful procureing and furthering the wealth, and outward estate of our selves and others?

A A lawful Calling, 1 Cor 7. 20, 24. Gen. 2. 15. and 3. 19. and 4. 2. Diligence in it. Eph 4. 28. Prov. 10. 4. Frugality, Jo. 6. 12. Prov. 21. 20. Lawful purchaseing Prov. 31. 16 Rom. 12. 17. Prudent manageing of Affairs, Psal. 112. 3. Prov. 2. 11. depending on Gods Providence in all our endeavours, calling unto him, and casting our care on him in all our temporal concerns, Prov. 10. 21. 22. Philip. 4. 6. 1 Pet. 5. 7. Honouring the Lord with our substance. Prov. 3. 9. 10. Liberality and Bounty in giving, Lending, and all Acts of Brotherly kindness and Charity, Isai. 32. 3. Psal. 112. 3. 5. 9. Prov. 11. 24, 25. Lev. 25. 35. Gal. 6. 10. Rom. 12.

13. *Matth.* 5. 42, *Ja.* 2. 15, 1 *Jo* 3. 17. *Prov.* 19. 17. Truth, Faithfulness, and Justice in contracts and commerce betwixt Man and Man, *Psal.* 15. 2. 4. *Zech.* 7. 4. 10. and 8. 16. 17. rendering to every one their due, *Rom.* 13. 7. Restitution, *Lev.* 6. 2, 3. 4, 5. with *Luke* 19. 8. preserving care of what is our Neighbours *Deut.* 22. 1. 2, 3, 4. seeking first the Kingdom of God and the Righteousness thereof, *Mat.* 6. 33. assisting the well deserving in business, *Rom.* 16. 1. 2.

75. Q *What is forbidden in the Eight Commandment?*

A The Eight Commandment forbiddeth, whatsoever doth, or may unjustly hinder our own, or our Neighbours, Wealth, or outward estate.

Q *What is to be understood, as comprehended under, Whatsoever doth, or may unjustly hinder, our own or our neighbours wealth, and outward estate?*

A Sloathfulness, or Idleness in the duties of a lawful Calling, or having no Calling at all, *Prov.* 23. 30. 31. and 24. 10, 31, 33, 34. having unlawful Callings, *Acts* 19. 19. 24. 25. Prodigality, and wasteful spending in Gluttony, Drunkenness, Leud company Gaming and the like, *Luke* 15. 13. *Prov.* 23. 21. and 21. 17. and 18. 9. Imprudent venturing of all upon great uncertainties, hasting to be Rich, *Prov.* 28. 22. rash engaging into Suretyship, *Prov.* 6. 1. 2. and 11. 15. and 22. 26. 27. Covetousness, *Luke* 12. 15. *Heb.* 13. 5. Carking care, 1 *Cor.* 7. 32. *Luke* 21. 34. will to be Rich, 1 *Tim.* 6. 9. 10. Immoderate

rate

rate Labour, *Eccles.* 4. 8. not having the use of what we have, *Eccles.* 6. 1, 2, unlaw'ul Contracts, such as Simony, *Matt.* 23. 20. Brybery, *Exod.* 23. 8. *Isa.* 1. 23. Unfaithfulness in lawful Contract, *Psal.* 57. 21. *Lev.* 19. 13. or matters of Trust, *Luke.* 6. 10. 11. 12. *Jo.* 12. 6. circumveining and defrauding *1 Thess.* 4. 6. *1 Cor.* 6. 8. false Weights and Measures, *Deut.* 25. 13. *Prov.* 11. 1. and 20. 10. *Micah.* 6. 10. 11, Deceitful praising in selling, and undervaluing in buying, *Prov.* 20. 14. Oppression, *Ezek.* 22. 29. *Lev.* 25. 17. Extortion, *Matth.* 23. 25. *Ezek.* 22. 12. Usury, *Psal.* 15. 5. *Exod.* 22. 25, *Ezek.* 18. 8. Vexatious law-suites *1 Cor.* 6. 6, 7, 8 *Prov.* 3. 29. 30. with-holding Commodities to a Dearth, *Prov.* 11. 26. acquiring Wealth by Lies, *2 Sam.* 16. 3. *Prov.* 21. 6. detaining that which is strayed or lost, *Deut.* 22. 1, 2, 3, Rigorous exactions of Debts, *Matth.* 18. 28, 29, 30. *Exod.* 22. 26. 27. all Theevish practices of Stealing, whether within a Family by Servants, *Tit.* 2. 9, 10. *Luke.* 16. 2. or Children, *Prov.* 28. 24. and 19. 26. or without, *Matth.* 6. 19, 20. *Exod.* 22. 1. &c. Trespasing on Neighbours ground with Beasts, *Exod.* 22. 5. partaking with Thieves, *Prov.* 1. 14. and 29. 24. *Psal.* 50. 18. Man-stealing, *1 Tim.* 1. 9, 10. *Lev.* 25. 44. Robbery, *Judges.* 9. 25. *Jo.* 18. 40. *Job.* 5. 5. Removing Landmarks, *Prov.* 22. 28. Sacrilege, *Rom.* 2. 22. *Mal.* 3. 8, 9, Depopulation, *Isa.* 5. 8. *Micah.* 2. 2, stoping the ear at the cry of the poor, *Deut.* 15. 11. *Prov.* 21. 13.

76. Q. *What is the ninth Commandment?*

A The ninth Commandment is, Thou shalt not bear false witness against thy Neighbour.

77. Q What is required in the ninth Commandment?

A The ninth Commandment requireth, The maintaining and promoting of Truth between Man and Man, and of our own, and of our Neighbours good Name, especially in Witness-bearing.

Q How many things does this Answer hold forth, to be required in the ninth Commandment?

A Four things. The maintaining and promoting of Truth between Man and Man, the maintaining and promoting of our own good Name, the maintaining and promoting of the good Name of our Neighbour, and doing all these, especially in witness-bearing.

Q Why are all these to be done, especially in Witness-bearing?

A Because, then, we are called more solemnly to maintain and promote Truth betwixt Man and Man and our own, and our Neighbours good Name; *Isa. 7. 19 20. Jo. 9. 23, 24.* and being upon oath, cannot otherwise avoid the guilt of Perjury, *Lev. 6. 1, 2, 3. &c. Zech. 5. 4. Mal. 3. 5.*

Q What is to be understood, as comprehended under, the maintaining and promoting of Truth between Man and Man, and of our own and our Neighbours good Name, especially in Witness-bearing?

A Studying and practising of whatsoever things are true, honest, lovely and of good Report, *Philip. 4. 8.* appearing and standing for Truth, *Prov. 31. 8.* and from the heart, *Psal. 15. 2.* Sincerely, &

Chron,

Chron. 19. 9. Freely, *1 Sam.* 19. 4, 5. Clearly, *Job.* 7. 19. and fully, *2 Sam.* 14. 18, 19, 20, speaking the Truth, and only the Truth in matters of Judgement and Justice, *Lev.* 19, 15. *Prov.* 14. 5, 25. and in all other things whatsoever, *2 Cor.* 1. 17-18. *Eph.* 4. 25. *Zeck.* 8. 16. Love and care of our own good Name, *Prov.* 22. 1. defending it when need requir-eth, whether by defence in Word or Writing, *Jo.* 8-49. *1 Cor.* 13. 10. *2 Cor.* 12. 11. or by good conversation, *1 Pet.* 3. 15-16. *Philip.* 2. 15. keeping of lawful promises, *Psal.* 15. 4. Loving, desiring, and rejoicing in the good Name of our Neighbour, *Rom.* 1 8. 2. *Jo.* v. 4. 3. *Jo.* v. 3. 4. sorrowing for, *2 Cor.* 2. 4 and 12. 21. and covering what may wrong it, *Prov.* 17. 9. *1 Pet.* 4. 8. freely acknowledging their Gifts and Graces, *1 Cor.* 1. 4, 5, 7. *2 Tim.* 1. 4, 5. defending their innocency, *1 Sam.* 22. 14. a ready receiving of a good Report concerning them, *1 Cor.* 13. 6, 7. and unwillingness to admit of an evil report concerning them, *Psal.* 15. 3. discouraging Tale-bearers, *Prov.* 25. 23. Flatterers, *Prov.* 26. 24, 25, and Slanderers, *Psal.* 101. 5.

78 Q What is forbidden in the ninth Commandment?

A The ninth Commandment forbiddeth, whatsoever is prejudicial to Truth, or injurious to our own, or our Neighbours good Name.

Q How many things does this Answer hold forth to be forbidden in the ninth Commandment?

A Three things; Whatsoever is prejudicial to Truth, whatsoever is injurious to our own good Name

Name, and whatsoever is injurious to the good Name of our Neighbour.

Q What is to be understood as comprehended under whatsoever is prejudicial to truth?

A In publick Judicature witnessing falsely, *Prov.* 19. 5. and 6. 19. Suborning false Witnesses, *Acts* 6. 13. False accusing, appearing and pleading for an evil Cause, outfacing and overbearing the Truth, *Jer.* 9. 3, 5. *Acts* 24. 2. 3. *Psal.* 12. 3, 4. and 52. 1, 2, 5, 4. passing unjust Sentence, *Prov.* 17. 15. *1 Kings* 2. 9, 10. 11. 12, 13. concealing the truth or Silence in a just cause, *Lev.* 5. 1. *Deut.* 13. 3. *Acts* 5. 3. 8. 9. *2 Tim.* 4. 16. Forgery, *Psal.* 119. 69. *Luke* 16. 5. 6, 7. calling Good Evil, and Evil Good, Justifying the wicked for reward and taking away the Righteousness of the Righteous from him, *Isai.* 5. 20, 23. holding our peace, when Sin calls either for a reproof from ourselves, *1 Kings* 1. 6. *Lev.* 19. 17. or complaint to others, *Isa.* 59. 4. Or also out of Judicature speaking the Truth unseasonably, *Prov.* 29. 11. or maliciously to a wrong end, *1 Sam.* 22. 9, 10. with *Psal.* 52. 1. &c. or perverting it to a wrong meaning, *Psal.* 56. 6. *Jo.* 2. 19. with *Matth.* 26. 60, 61. Doubtful or equivocal expressions to the prejudice of Truth or Justice, *Gen.* 3. 5. and 20. 11, 12. Lying, *Lev.* 19. 11. upon what intent soever it be used, whether out of Malice by false accusation, or for gain falsifying our word, or to make wonder, inventing and venting strange news, or to make sport as in lying Jest. or to make excuse, *Col.* 3. 9. *Rev.* 21. 3. hiding, excusing, and extenuating of Sin, *Prov.* 28. 13, and 30. 20. *Gen.* 3. 12, 13.

Q What is to be understood, as comprehended under, whatsoever is injurious to our own good Name?

A Speaking or thinking too highly, *Luke.* 13. 9. 31. 13. *1 Cor.* 13. 4, 5. *Prov.* 23. 14. or too meanly

ly of our selves, *Exod.* 14. 10. -- 14. *Jer.* 1. 6, 7. Any Sin whereby we stain our own Name, or get an evil Name to our selves, *Prov.* 6. 32, 33, 1 *Sam.* 2, 24, 30.

Q What is to be understood, as comprehended under whatsoever is Injurious to our neighbours good name?

A Slandering, *Psal.* 53, 20. Backbiting, *Psal.* 75, 3. 2 *Cor.* 12, 20. Detracting, *Id.* 4, 11. *Jer.* 38. 4. Tale-bearing, *Lev.* 19. 16. Whispering, *Rom.* 12. 29, Scoffing, *Gen.* 2. 6. with *Gal.* 4. 29. Reviling, 1 *Cor.* 5, 10. Rash, *Matth.* 7. 1, Harsh, *Acts.* 28. 4. and partial Censuring, *Gen.* 38, 24. misconstruing Intentions, Words and Actions, *Neb.* 6. 6, 7, 8. *Rom.* 3, 8, *Psal.* 69, 10, 1 *Sam.* 1. 13, 14, 15, 2 *Sam.* 10, 3, Flattery, *Psal.* 12, 2, 3, raising false Reports, *Exod.* 23. 1, receiving and countenancing evil Reports, *Prov.* 29. 12. stopping our ears against just defence, *Acts.* 7. 56, 57. *Job.* 31, 13, 14, Evil Suspicion, 1 *Cor.* 13. 5. 1 *Tim.* 6. 4 Envyng or grieving at the deserved credit of any, *Numb.* 11, 29, *Matth.* 21, 15. Endeavouring or desiring to impair it, *Exod.* 4. 13, rejoicing in their disgrace or injury, *Jer.* 48. 27, Scornful contempt, *Psal.* 35, 15, 16, 21, *Matth.* 27, 28, 29, Fond Admiration, *Jude.* v. 16, Breach of Lawful promises, *Rom.* 1, 31, 2 *Tim.* 3, 3, not hindering, what we can in others such things as procure an ill Name, 2 *Sam.* 13. 12, 13.

79 *Q* Which is the tenth Commandment?

A The tenth Commandment is, Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neigh-

Neighbours Wile, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.

80 Q *What is required in the Tenth Commandment?*

A The tenth Commandment requireth, full Contentment with our own Condition, with a Right and Charitable Frame of Spirit toward our Neighbour, and all that is his.

Q *How many things does this Answer hold forth; to be required in the tenth Commandment?*

A Two Things.

Q *Which is the first?*

A Full Contentment with our own Condition.

Q *What is to be understood, by Contentment with our own Condition?*

A Not a Contentment with our own Condition in so far as it is sinful, Rev. 3. 17. neither a contentment of stupidity and unsensibleness under Misery, Jer. 5. 3. Hosea 7. 9. but a Contentment of Satisfaction, and acquiescency in our present Having of outward things, Philip. 4. 11, 12. Heb. 13. 5, 6, and necessaries of Life, Gen. 28. 20, 1 Tim. 6. 8, and which, for having more, neither Wills nor Endeavours, any thing wicked unjust or unseemly, 1 Tim. 6. 9. - 11. Prov. 30. 8.

Q *Why is the Contentment with our own Condition*

Q 2

which

which is required in this Commandment held forth in the Answer, to be a full Contentment ?

A Because, whatever duty is required in any of the Commandments, it is required in the perfection of it, *Matth: 5, 48.*

Q By what means may this full Contentment with our own Condition be attained ?

A The great things whereby we attain this full Contentment is Christs strengthening us, *Philip. 4, 13*, but the Means are, Placing our chief Happiness in God, and things Spiritual and Eternal, *Psal. 16, 5, 6* *Ja: 2, 5*, *1 Thess. 1, 6*, Considering that we brought nothing into this World, and can carry nothing out, *Job 1, 21*, *1 Tim. 6, 7*, Due sense of our own misdeeds and unworthyness of any good from God, *Gen: 32, 10*, *Lam: 3, 39*, *Psal. 103, 10*, Looking upon our Conditions as of Gods carving, *Job 1, 12*. *Psal. 39, 9*. and *119, 75*.

Q Which is the second thing held forth in the Answer to be required in the tenth Commandment ?

A A right and charitable frame of Spirit toward our Neighbour and all that is his.

Q What is to be understood as comprehended under a right and charitable frame of Spirit towards our Neighbour and all that is his ?

A Being kindly affectionate to them, *Rom. 12, 16*. and sympathising with them, both in their better and worse conditions, *Heb. 13, 3*, *Rom. 12, 15*, caring for them, *1 Cor. 12, 25*. believing all good of them, so far as Truth may allow, Hoping all good of them as to their well doing or amendment, so far as prudence may suffer, and tolerating their Infirmities, *1 Cor. 13, 7*. wishing and seeking their good both Spiritual and Temporal, *2 Cor. 13, 9, 3*. *John 2, 1* *Cor. 10, 24*.

81. *Q. What*

Q 81 *What is forbidden in the tenth Commandment?*

A The tenth Commandment forbiddeth, all Discontentment with our own Condition, Envyng or Grieving at the good of our Neighbour, and all inordinate motions or affections to any thing that is his.

Q *How many things does this Answer hold forth to be forbidden in the tenth Commandment?*

A Three Things.

Q *Which is the first?*

A All Discontentment with our own Condition.

Q *What is to be understood, as comprehended under all discontentment with our own Condition?*

A Displeasure and heavyness when we cannot get our covetous Desires satisfied; 1 Kings 21. 4. murmuring at one thing or other in our Condition, 1 Cor. 10. 10. wandering or unsatiableness of the Desire, Eccles. 6. 3. 9. distracting or distrustful Cares and Fears, Mat. 6. 25, &c. and the like.

Q *Which is the second?*

A Envyng or grieving at the good of our Neighbour.

Q *What difference is there betwixt Envyng and Grieving?*

A They are both one; Envyng the good of our Neighbour is Grieving at the good of our Neighbour. Psal. 37. 1. &c. Esther. 5. 13. Psal. 112. 9. 10. Neh. 2. 10.

Q *Which is the third?*

A All inordinate motions or affections, to any thing that is his.

Q 3.

Q *Why?*

Q Why is it said Inordinate motions?

A Because there are motions, which cannot be called inordinate; as when we would buy any thing that is to be sold.

Q What are these motions or affections to any thing that is our Neighbours, which are to be accounted inordinate?

A Such motions or affections as are to any thing, which our Neighbour cannot warrantably make away, or cannot be had without his prejudice; such motions and affections as cannot acquiesce in the want of what cannot be had by Lawful Means, or which puts on to sinful, indirect or wicked Means, for obtaining of them, 1 Kings 21. 4, - 14.

Q How does this tenth Command, as it forbids coveting our Neighbours House, Ox, Ass, or any thing that is his, differ from the eight Command, Thou shalt not Steal? Coveting being a degree of Stealing.

A The Coveting forbidden in the tenth Commandment, covets an open propriety; Coveting, which is a degree of Stealing, forbidden in the eight Commandment, covets a secret Having, without respect to propriety. Mich. 2. 2. Josh 7. 21.

Q How does this tenth Commandment, as it forbids coveting our Neighbours Wife, differ from the seventh Commandment, Thou shalt not commit Adultery?

A The coveting of our Neighbours Wife, forbidden in this tenth Commandment, is a coveting to have her with the open propriety of a Wife: the seventh Commandment forbids unchaste Adulterous Lustings. Mat. 14. 3. Lev. 1. 8.

Q Is coveting the highest Degree of the Sin forbidden in this tenth Commandment?

A The Coveting, forbidden in this tenth Commandment, may and sometimes doth break forth in

a violent taking of the thing coveted, which must be much more forbidden in this Commandment, as a higher degree of the same sin, 1 Kings 21. 18, 19. Micah 2. 2.

Q Why doth this tenth Commandment express the things forbidden in it, under the Name of the lesser Degree, when other of the Commandments express the thing forbidden in them, under the Name of the greater Degree?

A This tenth Commandment doth express the things forbidden in it under the Name of the lesser Degree to shew that the lesser Degree as well as the greater, is forbidden in every Command, Mat. 5. 28, 37. Other of the Commandments express the thing forbidden in them, under the Name of the greater Degree, to shew the vileness of the lesser Degrees, which are of the same kind, that they may be the more abominate, Mat. 5. 28.

Q In what Command is that Lust or Concupiscence forbidden, which is commonly called, Inherent Original Sin; and from which, as the Fountain, all actual Transgressions, of whatsoever kind or degree, against any of all the Commandments does proceed?

A Every Command, forbidding any kind or degree of any sin, forbids also that Lust or Concupiscence of Inherent Corruption, from which it proceeds, Jam. 1. 14, 15. 2 Pet. 1. 4 according to one of the common Rules for right understanding of all the Commands, That under one Sin or Duty, all of the same kind are forbidden, or commanded: Together with all the Causes, Means, Occasions and Appearances thereof, and Provocations thereunto, Mat. 5. 21, 22, 27, 28 Mat. 15. 4, 5, 6 Heb. 10. 24, 25. 1 Thess. 5. 22. Jude v. 23. Gal. 5. 26. and Col. 3. 21.

82. *Q Is any man able perfectly*

to keep the Commandments of God?

A. No meer Man, since the Fall, is able, in this Life, perfectly to keep the Commandments of God; but doth daily break them in Thought, Word, and Deed.

Q Why is it said in this Answer, no meer man?

A. To except the Man Christ Jesus, who being true Man, but not meer Man, being God man, was not only able perfectly to keep the Commandments of God, but did keep them so perfectly, as he knew no sin. 2. Cor. 5. 21.

Q Why is it said since the Fall?

A. Because, before the Fall, Man was able perfectly to keep the Commandments of God, Eccles. 7. 29.

Q Why is it said, is able in this life?

A. Because, in the Life to come, all the saved Number will be able, Heb. 12. 23. Rev. 21. 27.

Q Why is it said perfectly?

A. Because, however the Regenerate are able in part, having a Sincere Will, Rom. 7. 25. and some of them attain a comparative Perfection, being compared, either with what they themselves have been, or others are, Job 1. 1. Philip. 3. 15. Heb. 5. 14. yet as to an absolute Perfection, which is the meaning of the Word *Perfectly* in the Answer, there is no man that sinneth not, 1 Kings 8. 46. Eccles. 7. 20. In many things we offend all, Jam. 3. 2. Nor can it be otherways, when even in the Regenerate, the Flesh lusteth against the Spirit, so as they cannot do the things which they would, Gal. 5. 17. so that *Perfists*, and others, holding a possibility of an absolute

perfection in this Life, do but show their Ignorance both of the Law of God and Themselves; Or otherwise are great Hypocrites, or under strong delusion.
1 Iohn 1. 8, 10.

Q How far doth the Answer hold forth every Man to be a Breaker of the Commandments of God?

A Dayly in Thought, Word and Deed. Gen. 6. 3. and 8. 21. Rom. 3. 9. --- 20. Iam. 3. 2 -- 12.

83. *Q. Are all Transgressions of the Law equally heinous?*

A Some sins in themselves, and by reason of several Aggravations, are more heinous in the sight of God than others.

Q How many wayes doth this Answer hold forth some sins, to be more heinous in the sight of God than others?

A Two wayes; In themselves, and by reason of several Aggravations.

Q Why is it said in the Answer, that some sins are more heinous in the sight of God than others?

A Because, God only is the proper and best Judge of the hainousness of sin; we being ready to make light of that which is hainous in his sight, and is so indeed one of the ways fore said Psa. 50. 21. 1 Sam. 15. 22, 23. Prov. 14. 9.

Q What sins in themselves are more hainous in the sight of God then others?

A Sins against the first Table are more hainous then sins against the second 1 Sam. 2. 25 some sins against the second table are more hainous then others against the second table, as Murder is more hainous then Theft Exod 22:3 All greater degrees of sins are in them-

themselves more hainous then sins of lesser degree *Mat* 5. 22.

Q What are the severall aggravations wherby some sins are more hainous in the sight of God then others?

A They are of diverse kinds, some flowing from the person sinning: *Kings* 14. 16. *Micah* 3. 3. *Rom.* 2. 24. 25. some from the person or party sinned against, *1 Sam.* 2. 25. *Acts.* 5. 4. *Heb.* 12. 25. *Mat.* 12. 31. 32. *Jude* 9. 8. some from the means they are committed against *Mat.* 11. 21. to 24. *Isa.* 1. 3. *Amos.* 4. 8. 9. 10. 11. some from the manner of sinning as when against knowledge with willfulness &c. *Luke.* 12. 47. 48. *Psa.* 19. 13. and some from the circumstances of Time or Place *Isa.* 26. 10. *Ier.* 7. 10. *Ezek.* 23. 37. 38. 39. *Isa.* 58. 3. 4. 5. All which are to be seen more at large in the larger Catechism.

84. *Q.* What doth every sin deserve?

A. Every sin deserveth Gods Wrath and Curse; both in this life, and that which is to come.

Q How many things does this Answer hold forth to be the deserts of every sin?

A Two things, the wrath of God both in this life and the life to come, and the curse of God, both in the life and that which is to come.

Q What is to be understood here by the wrath of God?

A Not only his Anger and displeasures, as in the Answer of that Question What is the misery of that estate wherinto man fell, but also all the effects of it, in the severall punishments of sin, whether in this life or in life to come *Zeck.* 7. 12. *Ro.* 9. 22.

Q W

Q What is to be understood here by the curse of God?

A Not only the condemnatory sentence of his broken Law denouncing all evil against the sinner, as in the answer of that question *What is the misery of that state whereinto man fell*; but also all the several punishments of sin whether in this life, or the life to come, whereunto the condemned sinner is sentenced in that sentence *Gal. 3. 10. Mat. 25. 41.*

Q Is there no Sin, but what deserves Gods Wrath and Curse, both in this Life, and the Life to come?

A The least Sin, being of an infinite Heinousness, because against an infinite God, deserves Gods Wrath and Curse, both in this Life, and the Life to come, *Rom. 6. 23.* So that the *Popish* Distinction of Sins Venial and Mortal, is but an ignorant and blind Distinction, inconsistent with the nature of all sin.

85. Q What doth God require of us, that we may escape his Wrath and Curse, due to us for sin?

A To escape the wrath and curse of God due to us for sin; God requireth of us Faith in Jesus Christ, Repentance unto life; with a diligent use of all the outward means, whereby Christ communicateth to us the benefites of Redemption.

Q How many things does this Answer hold forth to be required by God, that we may escape his Wrath and Curse, due to us for sin?

A Three Things, Faith in Jesus Christ, Repentance
unto

unto Life, and a diligent Use of all the outward Means whereby Christ communicateth to us the Benefits of Redemption.

Q What way do these three things contribute to our escaping of the Wrath and Curse of God, due to us for sin?

A Not, by making any Satisfaction to God for our sin, or meriting any Good from God; for then in vain had Christ dyed, *Gal. 2. 21.* but by being Means of the Application of the Satisfaction and Merits of Christ, *Mark 16. 16. Luke 24. 47. Rom. 1. 16. Luke 21. 36.*

86. *Q* What is Faith in Jesus Christ?

A Faith in Jesus Christ is a saving grace; whereby we receive, and rest upon him alone for Salvation; as he is offered to us in the Gospel.

Q How many Parts are there of this Description of Faith in Jesus Christ, given in this Answer?

A Six.

Q Which is the first?

A The more general Nature of it.

Q What is the more general Nature of Faith in Jesus Christ?

A It is a saving Grace.

Q Why is it called a Grace?

A Because we have it not of our selves, but of God of his free Grace, works it in us, *Eph. 2. 8.*

Q In whom does God work it?

A In the Elect, and them only, *Acts 13. 48.*

Q Why is it called a saving Grace?

A Because it saves all that gets it, *Mark 16. 16.*

and to distinguish it from the common graces of the Spirit, such as common Illumination, temporary Joy and the like *Heb. 6. 4. 5.*

Q How does faith save?

A Not as a Savior, nor by any meritorious worth; but as a Grace whereunto God has promised salvation *Ro. 4. 4. 16.*

Q Which is the second part of the description of faith in Iesus Christ given in the Answer?

A That wherein the exercise of it consists.

Q Wherein consists the exercise of faith in Iesus Christ?

A In Receiving and Resting upon him.

Q Are these two distinct acts of faith, or but one only?

A They are two distinct.

Q What is to be understood, by Receiving of Christ?

A Knowing and acknowledging him, and embracing the Offer of him. *Col. 2. 2. 10. 1. 12.*

Q What is to be understood, by Resting upon him?

A Trusting in him. *Psal. 2. 12.* Laying the full weight of the whole business of our Salvation upon him *1 Pet. 2. 6.*

Q Hath faith in Iesus Christ any other acts beside these of Receiving and Resting upon him?

A Faith in Iesus Christ Comes to him *Jo. 6. 35.* Runs to him *Isa. 55. 5.* Flies to him as to a rock of refuge *Heb. 6. 18.* Rejoyces in him *Philip. 3. 3.* and makes him the sou's desire *Haggai 2. 7. Isa. 53. 2.*

Q Hath saving faith any other acts, beside these acts of faith in Iesus Christ?

A Saving Faith beleveth the whole Word of God, *Acts. 24. 14.* and aeth differently upon the severall passages therof, obeying Commands, *Rom. 16. 26.* remembling at Threatning, *Isa. 66. 2.* embracing the promises, with a perswasion of the truth of them,

Heb. 11: 13. But the principal Acts of saving Faith are these Acts of Faith in Jesus Christ; All which do flow from that Act of saving Faith, whereby we beleive the several Truths of the Word concerning Christ, and are therefore in Scripture, commonly designed thereby, *Isa. 53. 1. Job 3. 36. Rom 10. 9. Job. 17. 8* and from which doth flow that Act of saving Faith, whereby we beleive the Promises of Christ, and his Benefits with particular application to ourselves, *Gal. 2. 20.* commonly called the *Faith of assurance*, in distinction from the *faith of adherence*, though Assurance be in all Acts of Faith, whereby we believe any truth of the Word.

Q Which is the third Part of the Description of Faith in Jesus Christ, given in the Answer?

A The object of Faith in Jesus Christ

Q Which is the Object of Faith in Jesus Christ?

A Christ, and him alone.

Q Why is it said, him alone?

A Not only, because he is the alone Saviour, but also, because Faith, in believing on him, pitches upon him as such, Acts 4. 12. Phil. 3. 8.

Q Which is the fourth Part of the Description of Faith in Jesus Christ, given in the Answer?

A The Design and End of it, in receiving and resting upon Christ.

Q For what does it receive and rest upon Christ?

A For Salvation.

Q For nothing else but for Salvation?

A Yes, for Justification, Gal. 2. 16. Sanctification, Rom. 6. 3, 4, &c. and all the Benefits of the Covenant of Grace.

Q Why then is Salvation only spoken of, in the Answer?

A Because it comprehends all, or is the crowning Benefite of all, Tit. 3. 5, 6, 7. Rom, 8. 10. 2 Thess. 2. 13. Heb. 2. 3.

Q Which

Q Which is the fifth Part of the Description of Faith in Jesus Christ, given in the Answer?

A The Ground whereupon it acts.

Q Upon what Ground does Faith in Jesus Christ receive and rest upon him for Salvation?

A His being offered to us in the Gospel.

Q Unto whom is Christ offered in the Gospel?

A Not to Believers only (though to them also by renewed offers after believing, because of the Imperfection of their Faith, Mat. 26. 26.) but to all Hearers of the Gospel, whether by common Fame, or a sent Ministry, Jo. 1. 11 Rom. 10. 18. Heb. 3. 31.

Q By whom is Christ offered in the Gospel?

A By his Father, Himself, his Spirit, and his Ministers Matih. 22. 3, 3. Isa. 65. 1. Rev. 3. 20. 22.

Q Do all get Christ that gets the offer of him?

A None gets Christ, but they who embrace the offer they get of him, Jo. 1. 11. 12.

Q Is there any that will refuse Christ?

A The great part of Hearers are Refusers, Jo. 1. 11. Isa. 53. 1.

Q How many kinds of Refusers of Christ are there in the World?

A Two kinds; Refusers of him outwardly, and Refusers of him Inwardly.

Q Who are these that refuse him outwardly?

A All in the World, who having heard of him, do not so much as profess Christianity, but are professed Infidels, such as Jews, Turks, and other Heathens.

Q Who are these that Refuse him Inwardly?

A All of the Christian World, who, professing Christianity, are not true Believers.

Q How many kinds are there of these?

A There are many kinds of these; but they may be summed up in these two, secure Sinners whose security says, they have no need of him, Mat. 9. 12.

and Despairers, whose Despair says, he can do them no good, Rom. 10. 6, 7.

Q Which of these two are there manyest of?

A There are but few Despairers, the whole World lying generally in a deep sleep of Carnal Security, Eph 5. 14. and having either never had any wakening, or never any through-wakening, or after wakenings falling faster asleep, Gen. 4. 13---17.

Q Which is the sixth part of the description of faith in Jesus Christ, given in the Answer?

A The Terms whereupon it Acts.

Q Upon what terms does Faith in Jesus Christ receive and rest upon him?

A It receives and rests upon him as he is offered.

Q How is he offered?

A Freely, not with any respect had to any good in us, but upon the account of our need of him, 1 Jai, 65. 1.

Q What use is to be made of this description of Faith in Jesus Christ, given in this Answer?

A To Examine our selves by it, whether we have such a Grace or not.

Q By what other marks, besides what is contained in this description, may we know whether we have this Grace or not?

A True Faith in Jesus Christ, has always Works, Ja. 2. 17, 18. and works by Love, Gal. 5. 6. It purifies the heart, Acts. 15. 9. and vents it self in Prayer for the things which it believes in Christ for, Rom. 10. 12, 13, 14. Psal. 118. 25. and is always accompanied with the Grace of Repentance unto Life, as an inseparable companion; Grace going alwayes along with it, Acts. 20. 21. Mark 1. 15. causes Joy unspeakable and full of Glory, 1 Pet. 1. 8.

87. *Q What is Repentance unto Life?* *A* Re-

A Repentance unto Life is, a Saving Grace, whereby a Sinner, out of a true sense of Sin, and Apprehension of the Mercy of God in Christ, doth with Grief and Haired of his Sin, turn from it unto God, with full purpose of, and endeavour after new Obedience.

Q How many parts are there of this description of Repentance unto Life, given in this Answer?

A Three Parts.

Q Which is the first?

A That which contains the more general nature of it.

Q What is the more general nature of Repentance unto Life?

A It is a Saving Grace.

Q Why is it called a Grace?

A Because we have it not of our selves, but as God of his free Grace works it in us, Acts. 11. 18. and 13. 42.

Q Why is it called a Saving Grace?

A Because it saves all that gets it call'd therefore Repentance unto Life, Acts. 11. 18. and to distinguish it from the common Graces of the Spirit, whereof more before upon Faith in Jesus Christ.

Q How does Repentance unto Life save all that gets it?

A Not as a Saviour, nor for any Meritorious worth in it, but as a Grace unto which Salvation is promised, 2 Cor. 7. 10.

R 3

Q Which

Q. Which is the second part of the description, of Repentance unto Life, given in this Answer?

A That which contains wherein the Exercise of it does consist.

Q. Wherein consisteth the Exercise of Repentance unto Life?

A In turning from Sin with grief and hatred of it, unto God, with full purpose of, and endeavour after new Obedience.

Q. What is to be understood, by Turning from Sin unto God?

A Not a turning from Sin to God, in the Life, commonly called Reformation, or Amendment, or new Obedience as in the Answer, for that is rather a Fruit of Repentance, or as the Scripture calls it, Works or Fruits meet for Repentance, *Matth. 3. 8. Acts. 26. 20.* But a Turning from Sin to God, in the Heart, the proper seat of all the saving Graces, *Ezek. 33. 31, 32. Col. 3. 16.*

Q. Of how many parts is the Exercise of Repentance, as it consists in a turning from Sin unto God?

A Of two Parts, Turning from Sin, and Turning to God, *Isai. 55. 7.*

Q. Do these two parts alwayes go together in the Exercise of true Repentance?

A Where either of these are without the other, it argues Repentance not to be sound, *Hos 7. 16. 1 Sam. 7. 3. Jer. 4. 1.*

Q. How does the Heart turn from sin in the Exercise of the first part of Repentance?

A With Grief for it, *Jer. 31. 13. &c. Psal. 38. 18. 2 Cor 7. 9, 10.* and Hatred of it, *Rom. 7. 15. Isai. 50. 22. Hos 14. 8.*

Q. Are these all the wayes of the Hearts turning from Sin, in the Exercise of the first part of Repentance?

A In the Exercise of the first part of Repentance the

the Heart doth also turn from Sin, in being ashamed of it, and confounded for it, *Exra.* 9. 6. *Jer.* 3. 3. *Ezek.* 16. 61, 63. *Jer.* 6. 15. In self-loathing, and abhorrencey, *Job* 42. 6. *Ezek.* 6. 9. and 20. 43. and 36. 31. In a Holy Anger and Indignation at it, and our selves for it. *2 Cor.* 7. 11. *Jer.* 8. 6. and 31. 19.

Q How does the Heart turn to God in the Exercise of the second part of Repentance?

A With full purpose of and endeavour after new Obedience, *Job* 34. 31, 32. *Hos.* 14. 3. 8. *2 Cor.* 7. 11. *Isa.* 1. 16, 17.

Q What is to be understood by a full purpose of, and endeavour after new Obedience?

A A sincere purpose of, and endeavour after new Obedience, which admits of Degrees, and is in some and at sometimes in a lesser degree, and sometimes in a greater, *Job.* 40. 4, 5. compared with *Job.* 42. 1. 6. But in an absolute perfection of degree is not attainable in this Life, as the same is to be understood of that Grief and Hatred, and the rest of the wayes of the Hearts turning, from Sin, in the Exercise of the first part of Repentance, *Job* 40. 4, 5. compared with *Job.* 42. 1. 6.

Q What is to be understood by Endeavour?

A A Heart-solicitude, and care, putting it self forth in the use of the means of new Obedience, *2 Cor.* 7. 11. *Prov.* 4. 23. and 21. 23. *Isa.* 56. 2.

Q What is to be understood by new Obedience?

A The same which is called Newness of Life, that is a New Life. *Rom.* 6. 4. or serving in Newness of Spirit, that is from a New Spirit, made New by Regeneration, and further renewed by the Exercise of Repentance, *Rom.* 7. 6. *Heb.* 6. 6. the Exercise whereof for any particular^s in bath in it, not only a turning from that Sin, and a turning to God, as to that particular, but a turning from all Sin, and a turning

turning to God for an universal Obedience, *Psal.* 51. 5. 6. at least with the Will in a purpose and endeavour, *Rom.* 7. 15. 25.

Q Which is the third part of the description of Repentance unto Life given in the Answer?

A That out of which the Exercise of Repentance doth spring and flow.

Q Out of what doth the Exercise of Repentance spring and flow?

A Out of a true sense of Sin, and apprehension of the Mercy of God in Christ, Afts. 2. 37. 38. Isai. 55. 7.

Q What is to be understood, by a true sense of Sin?

A A sense of Sin wrought in a renewed Heart by the Holy Spirit, Psal. 51. 5, 6, whereby the Understanding is made to have a sight of Sin, and of the evil of it, which it had not before, Job. 34. 31, 32. as the word used sometimes for Repentance doth in the Original signify After-wit. Afts. 11. 18. 2 Tim. 2. 25. and whereby the Conscience is made feeling of the weight and burden of the guilt of it, Matth. 11. 28. Psal. 38. 3, 4. Eph. 4. 18. 19.

Q What is to be understood by an apprehension of the Mercy of God in Christ?

A An apprehension of the Mercy of God in Christ as hopeful to be obtained, Isai. 55. 7.

Q Hath not Repentance, sometimes for the rise of the Exercise of it, an Apprehension of the Mercy of God in Christ as already obtained?

A Repentance must needs go before the obtaining of the Mercy of God in Christ, and therefore also, before any well grounded apprehension of the Mercy of God in Christ, as already obtained, Afts. 2. 38. Psal. 32. 5. yet sometimes the apprehension of the Mercy of God in Christ as already obtained, doth promote and give Rise unto a more deep and through Exercise of Repentance, Ezek. 16. 63. R

Q Why is it said, Of the Mercy of God in Christ?

A Because God pardoning no sin, without satisfaction, and Christ being the only person that makes satisfaction, and purchases Peace and Reconciliation, the Mercy of God is only hopeful in him, *Rom.* 3. 24, 25, 26. *Luke* 24. 47. *Acts.* 13. 38, 39. *Heb.* 10. 22.

Q What use is to be made of this description of Repentance unto Life given in the Answer?

A To examine our selves by it, whether we have such a Grace in us or not

Q By what other Marks may we know, that we have this Grace, besides what may be gathered from the description given in the Answer?

A By heart-humiliation and accepting the Punishment of our Iniquity, *Lev.* 26. 41. by self-judging, aggravating our own sin against our selves, and condemning our selves for it. *1. Cor.* 11. 31. *Luke* 13. 18, 19, 21. *Psa.* 73. 22. *Iob.* 42, 3. By fear of God and his judgments. *Isa.* 6. 5. *Exra.* 10. 9. 14. 2 *Cor* 7. 11. By ingenuous Confession. to God in prayer, and petitioning for Pardon. *Psa* 32. 3, 4. 5 *Luke* 18. 13. *Pro* 28. 13. 1 *Io.* 1. 9 By appreciative repentance, which lies in a sincere desire of Intensive Repentance, described in the Answer, and is vented in Prayer to God for it, *Jer.* 31. 18, 19,

88. *Q. What are the outward Means, whereby Christ communicateth to us the Benefits of Redemption?*

A. The outward and ordinary Means, whereby Christ communicateth

eth to us the Benefits of Redemption, are his Ordinances, Especially the Word, Sacraments, and Prayer; All which are made effectual to the Elect for Salvation.

Q Why is it said, The outward and ordinary means

A Because there are also inward means, such as Faith Repentance, Hope and other saving graces. Rom 8. 24. Eph. 2. 8. Acts, 11. 18. and sometimes Christ has made use of extraordinary means such as gifts of tongues, healing and other miracles Mark. 16. 17. 18. Acts. 13. 12.

Q Why is it said, Especially the Word, Sacraments, and Prayer?

A Because, besides these, there are other ordinances which are held forth on the second command, and by them Christ communiceth to us, the benefits of redemption: But these three the Word, Sacraments, and Prayer, are the Principal. Rom. 10. 13. 14. 15. 1 Pet. 3. 21. Acts 2. 42 46. 47.

Q To whom are all these outward and ordinary means made effectual for Salvation?

A To the Elect Acts. 2. 47. and 13. 48.

89. *Q. How is the Word made effectual to the Elect for Salvation?*

A The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual means of convinceing and converting sinners, and of building them up in Holiness and com-

comfort through Faith, unto Salvation.

Q Who is it that makes the Word effectual to Salvation?

A The Spirit of God 1 The's 1. 4. 5.

Q What ways of using the Word does the Spirit of God make effectual to Salvation?

A The Reading, but especially the Preaching of the Word.

Q What is to be understood by the Reading of the Word?

A The Reading of it, whether publicly *Acts 15. 21. Col. 4. 16.* or privately, *Acts 8. 30.* together with the hearing of the Word read, *Rev. 1. 3.* meditating and conferring upon it, *Mal. 3. 16. Luke 24. 13. - 32.* making use of it in Prayer and Singing of Psalms, *Neh. 1. 8, 9. Col. 3. 16.*

Q Why is it said, especially the Preaching of the Word?

A Because the Preaching of the Word, having in it, Explication, Doctrine, Use, and Application, the Spirit makes special Use of it, in making the Word Effectual to Salvation, *Neh. 8. 8. 1 Cor. 12. 21. Rom. 10. 14, 15. Acts 10. 34, - 44.*

Q How many things does the Answer hold forth to be Works of the Spirit, in making the Word Effectual to Salvation?

A Three Things.

Q Which is the First?

A Convinceing of Sinners.

Q What doth the Spirit convince Sinners of?

A. Of Sin, Righteousness, and Judgement, *Job, 6. 8, 9, 10, 11.*

Q Which is the Second?

A Converting Sinners.

Q What difference betwixt Convinceing and Converting Sinners;

A Con-

A Convincing may be without Conversion, *Acts* 2. 37, 38. though all Conversion hath Conviction with it, as is held forth by the Answer of that Question, *What is Effectual Calling?*

Q Which is the Third?

A Building them up in Holiness and Comfort, through Faith unto Salvation.

Q What is to be understood by Building up?

A Advanceing, causing Growth and Progress, *Acts* 20. 32. *Col.* 2. 7.

Q In what things doth the Spirit build up, making the Word effectual to Salvation?

A In Holiness and Comfort, *Rom.* 15. 4. *Eph.* 5. 26.

Q What does it to Salvation, to build up in Holiness and Comfort?

A Without Holiness no man shall see the Lord, *Heb.* 12. 14. and Comfort strengthens the heart to all Duties of Holiness, whether of doing, or suffering, *2 Thess.* 1. 17. and *1 Thess.* 2. 3.

Q How does the Spirit, by the Word, build up in Holiness and Comfort?

A Through Faith, the Spirit, by the Word, working Faith, *Rom.* 10. 17. and by Faith, Holiness and Comfort, *Acts* 15. 9. *Rom.* 15. 13. *1 Pet.* 1. 6.

90. **Q** How is the Word to be Read and Heard, that it may become effectual to Salvation?

A. That the Word may become effectual to Salvation, We must attend thereunto with Diligence, Preparation, and Prayer, receive it with Faith,

Faith, and Love, lay it up in our Hearts, and practise it in our Lives.

Q How many things does this Answer hold forth as things we must do, that the Word may become effectual to Salvation?

A Four Things.

Q Which is the First?

✓ Attending unto it.

Q What is to be understood by attending unto it?

A Frequenting the Occasions of it, and lending ear to it, without sleeping, or wandering of mind, *Prov 8. 34. Acts 16. 14.*

Q How is the Word to be attended unto?

A With Diligence, Preparation, and Prayer.

Q What is to be understood by Diligence?

A Frequency in attending *Prov 8. 34.* with earnestness, or bentness of ear in hearing *Acts 16. 14. Luke 4. 20.*

Q What is to be understood by Preparation?

A Ordering other Affairs, so as they may be noe hinderance, to attend on the Word *Luke 10. 41, 42.* Laying aside what may be obstructive of the good and benefite of the Word *1 Pet 2. 1, 2.* Putting on due Impressions of the Majesty of God, whose word we have to attend *Acts 10. 33*

Q What are we to pray for, when we are to attend?

A For Assistance to Preacher and Hearers *Eph 6. 19, 20. Col 4. 3, 4.* and for a Blessing on the Word *2 Thess. 3. 1*

Q Which is the second thing held forth in the Answer as one of the things we must do, that the Word may become effectual, to Salvation?

A Receiving of it with Faith and Love *Heb. 4. 21. 2 Thess. 2, 10.*

Q With what Faith must we receive the Word, that it may become effectual, to Salvation?

A Not with Historical or Temporary Faith only, but with Saving Faith; which, having the Word for the Object of it, consists of two constituent parts, Knowledge and Assent or Assurance, both wrought by the Spirit in a renewed Understanding Jo 17. 8. 1 Iohn 5. 20.

Q With what Love must we receive the Word, that it may be effectual to Salvation?

A With a Love of High esteem of it Iob. 13. 17. Psa 119. 72. and of the Carriers of it for the Words sake Rom. 10. 13. of desire after it Psal 119. 20, 131, 1 Pet. 2. 2. and of Joy and delight in it Psal 119. 111, 163,

Q Which is the third thing held forth in the Answer as a thing we must do that the word may become effectual to Salvation?

A Laying it up in our hearts Psal 119. 11, Luke. 1. 66. and 2. 51,

Q What is to be understood, by laying it up in our hearts?

A Giving of the Word such a room and place in our Understandings, Memories, and Affections, as we retain it there, continuing in it, Job. 8. 31. and having it abiding in us, Iohn 15. 7. Prov. 2. 1, 2.

Q Which is the fourth thing held forth in the Answer, as a thing we must do, that the Word may become effectual to Salvation?

A Practising of the Word in our lives, Jam. 1. 25. Mat. 7. 21. &c

Q Are we not saved by our own Works, when we must practise the Word, that it may become effectual to Salvation?

A Though we must practise the Word, that it may become effectual to Salvation, we are not saved by

by our own Works, as the meritorious cause of our Salvation, as the Sapiſts, ſay but we are ſaved by a right uſing of one of the chief means of our Salvation; as a piece of the way of Salvation, wherein we are ordained to walk, *Act. 16. 17. Eph. 2. 8, 9, 10.* and we having no good Works meerly our own, *Pſal. 14.*

3 God being pleaſed to reward the good Works, which through his own Grace and Spirit, he enables us unto, with Salvation, It is not as a Reward of Debt but as a Reward of Grace, *Pſal. 19. 12. Rom. 4. 4, 5.*

Q How may we be beſt enabled to praſiſe the Word in our lives?

A Our great Enabler to praſiſe the Word in our Lives, is the Holy Spirit, *Ezek. 36. 27.* but the beſt Means of our enabling, is receiving the Word in Faith and love, *Jam. 2. 18. Gal. 5. 6.* laying it up in our hearts, *Pſal. 119. 11.* the ſaving Knowledge of God and Chriſt, *1 John 2. 3, 4.* the Fear of God, *Eccel. 12. 13.* Looking to the Promiſes made to Obedience, and the Threatnings againſt Diſobedience, *Lev. 26. and Deut. 28.* Prayer to God for his enabling, *Pſal. 143. 10.* and *Pſal. 119. 35.*

91. *Q How do the Sacraments become Effectual Means of Salvation?*

A The Sacraments become Effectual Means of Salvation, not for any Verrue in them, or in him that doth Adminiſter them, but only by the Bleſſing of Chriſt, and the working of his Spirit, in them that by Faith receive them.

Q What several ways does this Answer set forth how the Sacraments become effectual means of Salvation?

A Two ways; Negatively and Positively.

Q What says the Answer Negatively?

A Not for any Vertue in them nor in him that doth Administer them.

Q Have the Sacraments no Vertue in them for being effectual means of Salvation?

A They have the Vertue of a mean Mark, 16. 16, but no such Vertue as that the deed done (as the Papists say) or the meer outward partaking of them should be effectual for Salvation 1 Cor. 10. 1. 6.

Q Have the Sacraments no Vertue in them, from him who doth Administer them?

A It is requisite, that he who doth Administer them have a calling, else the Administration of them can be but void and null, yet have not the Sacraments their Vertue from him that doth Administer them (as the Papists teach) for even the extraordinary Sacraments may be administered by God himself, and yet not prove effectual means of Salvation. 1 Cor. 10. 1. - 6.

Q What doth the Answer say positively?

A But only by the Blessing of Christ, and the working of the Spirit in them, that by Faith receive them, 1 Pet 3. 21. Mat 2. 11. 1 Cor. 3. 6, 7. and 12. 13.

Q How doth the Blessing of Christ make the Sacraments effectual means of Salvation?

A His Blessing, whether on Persons or things, is of the Nature of an effectual command; and, being on the Sacraments, causeth them produce the effects which he hath appointed them to be the means of. Psal, 133. 3. Mat 26. 26. 1 Cor. 10. 16.

Q How doth the working of the Spirit make the Sacraments effectual means of Salvation?

*A The Spirit, by the Sacraments as his means, works
renewing*

renewing encrease and confirmation of faith and other saving graces *Acts*, 3. 39. and 2. 46. 1 *Pet* 3. 21.

Q In whom does the working of the Spirit make the Sacraments effectual means of Salvation?

A In them that by Faith receive them, or in them who by the work of the Spirit mixes Faith with their receiving *Acts*. 8. 37. 38. *Mark* 16. 16. *Acts*. 8. 13. with *v*, 23.

Q What Acts of Faith are to be mixed, with the receiving of the Sacraments?

A Acts of Seeing, Embraceing, Perswasion, and Perswasion with application of Christ and the promises, as will be more fully spoken to on the Answer of that Question, *What is the Lords Supper*. *Heb*. 11. 13.

92 *Q. What is a Sacrament?*

A. A Sacrament is ane Holy ordinance Instituted by Christ, wherein by sensible signs Christ and the Benefits of the new Covenant are represented, Sealed and Applied to Beleivers.

Q What parts hath the description of a Sacrament given in this Answer?

A Two parts; that which holds forth the more general nature of it, and that which holds forth the several parts of it

Q What is the more general nature of a Sacrament?

A It is ane Holy Ordinance instituted by Christ, *Matth*. 28. 19. and 16. 27. 28.

Q Why is it called ane Holy Ordinance?

A Is called ane Ordinance, because Ordained by Christ *Matth*, 28. 19. and 6. 27. 28. and it is called Holy because ordained by ane Holy one, for Holy Persons and for Holy ends *Rev*. 3. 7. 1 *Cor* 7. 14. *Jude*. v. 20.

Q Why

Q Why is it said Instituted by Christ ?

A Because, the design of the Answer is to describe a Sacrament in the general, only with an eye to the Sacraments of the new Testament, and to hold forth the nature of a true Sacrament. in opposition to the Papists their five bastard Sacraments of Confirmation, Ordination, Marriage, Penance, and Extreme Unction; none of which are institute by *Christ* for Sacraments, nor have the parts of any true Sacrament.

Q What are the parts of a Sacrament ?

A The sensible signs, and the things represented, Sealed, and applyed, by the sensible signs.

Q What is to be understood by the sensible Signs ?

A The Substantial Elements, with the Sacramental Rites and Actions, to be observed in the using of them ?

Q Are the sensible Signs in a Sacrament only Signs and no more ?

A They are also Seals, Rom 4. 11.

Q What difference is there betwixt a Sign and a Seal ?

A The sensible Signs in a Sacrament, as they are Signs, they signify and represent, and as they are Seals, they ratify and confirm, 1 Cor. 11. 24. and 1 Cor. 10. 16.

Q Why are the Signs in a Sacrament called Sensible Signs ?

A Because they fall under the outward Senses of Hearing, Seeing, Tasting, Feeling, and Smelling.

Q What are the things represented, sealed and applyed, by the sensible Signs in a Sacrament ?

A Christ, and the Benefices of the New Covenant.

Q What Covenant is that, which is called the New Covenant ?

A The Covenant of Grace, as Administred since Christs Coming, called either the New Covenant, or
New

New-Testament, *Heb.* 8. 6. 7. 8. &c. and 9. 15 &c.

Q Was the Covenant of Grace ever any other way Administred, nor it has been since Christs Coming?

A There was an Administration of the Covenant of Grace before Christ came, ever from the back of the Fall; which is called the Old Covenant, or Old Testament, because with Christs Coming, it did vanish away, *Heb.* 8. 13.

Q How does the Old Covenant of Grace, and the New differ?

A They are one in Substance, differing only in Administration; The old Covenant pointing forth Christ, as one to come, under Promises, and Prophecies, and Dark-shadows, Types and Figures, setting forth believing in him, and Benefites through him by Typical Ordinances of the Ceremonial-Law, and made with the Nation of the Jews only taking in some Profelyts embodyed with them, *Gen.* 3. 15. and 12. 3. and 49. 10. *Heb.* 7. throughout and 8. 1--6 and 9. throughout and 10. 1--21. *Rom.* 9. 4. The New Covenant holding forth Christ as come, and speaking of him and believing in him, and Benefites through him plainly, *2 Cor.* 3. 13. *Rom.* 16. 25, 26. and is made with all Nations indifferently, both of Jew and Gentile, *Eph.* 2. 12, 13, 14. &c.

Q What Benefites are these, which are called the Benefites of the New Covenant?

A The Benefites, which Believers who are effectually called, do partake of, whether in this Life, or at Death, or at the Resurrections whereof before.

Q Unto whom do the sensible signs in a Sacrament represent, seal and apply the Benefites of the New Covenant?

A To Believers, *Acts* 2. 38 ... 41.

Q What is to be understood by Believers?

A Not only true Believers, but also all Professors, who.

who, not being grossly Ignorant, or Scandalous, do partake of them, 1 Cor. 10. 2...4.

Q Do the sensible signs in a Sacrament represent, seal and apply Christ, and the Benefits of the New Covenant in the same way, both to True Believers and such as are Professors only?

A They represent in the same way, but do not Seal and apply in the same way: to True Believers, they Seal and apply absolutely, but to Professors only Conditionally, namely upon Condition, they be the thing they profess, that is, True Believers, Acts, 3. 7.

93 Q What are the Sacraments of the New-Testament?

A The Sacraments of the New Testament are, Baptism, and the Lords-Supper.

Q Had the Old Testament any Sacraments?

A The Old Testament had also Two Sacraments Circumcision. in place whereof Baptism is Instituted under the New, and the Passover in place whereof the Lords Supper is Instituted under the New.

Q How do Baptism and the Lords-Supper agree and differ?

A They agree; in that they are both Sacraments of the New Testament, Matth. 28. 19. 1 Cor. 11. 23. and the sensible signs in them do represent, seal and apply the same things, Rom. 6. 3, 4. 1 Cor. 10. 16. They differ in their sensible signs; as also that Baptism is the first of the Two, once only to be received: namely upon first entry into Covenant, or first coming into the World, of such as are born in Covenant, never after to be repeated; Because once in Covenant, and ever in Covenant: The Lords Supper is to be received only

only by persons capable to Examine themselves, 1 Cor. 11. 28. and is to be received often, because such as are in Covenant need often new Feeding, 1 Cor. 11. 26.

94 *Q What is Baptism?*

A Baptism is a Sacrament, wherein, the Washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, doth signify and Seal our Engrafting into Christ, and partaking of the Benefites of the Covenant of Grace, and our Engagement to be the Lords.

Q What parts hath the Description of Baptism given in this Answer?

A Two parts, that which holds forth the general nature of it, and that which holds forth the parts of it.

Q Which is the general nature of Baptism?

A It is a Sacrament, the nature whereof is spoken to before, in the Answer of that Question; *What is a Sacrament?*

Q What are the parts of Baptism?

A The sensible Signs, and the things signified and sealed by the sensible Signs.

Q What are the Sensible Signs in Baptism?

A The substantial Element is of Water, together with the Sacramental Rites and Actions to be observed in using of it, which is Sprinkling with Water, in the name of the Father, of the Son, and of the Holy-Ghost.

Q Is there no other substantial Element to be used in Baptism, but only Water?

A Pa-

A Papists use Salt, Spittle and Oyle; all which are Superstitious Additions to Christs Institution; and devices of Antichrist, there being no Scripture for them.

Q Is there no other Sacramental Rite and Action to be used in Baptism but Washing in the Name of the Father, of the Son, and of the Holy Ghost?

A Papists use signing with the sign of the Cross, which is another unwarrantable Antichristian Addition to Christs Institution, there being no Scripture for it.

Q What is to be understood by VVashing, whether VVashing by Dipping, or VVashing by sprinkling of the Baptised?

A No Scripture doth infer Dipping necessarily; for John's Baptising at Jordan, or in Ænon, was because these Waters were common, and were not every where: the Land of Canaan not affording Wells every where. Gen. 26. 18. 22. And though some be said at their Baptism to have either went up out of the Water, as *Matth.* 3. 16. or to have gone down unto it, as *Acts.* 8. 38. yet doth not Dipping necessarily follow; for both going down into the Water, and coming up out of the Water is said also well of the Baptiser as of the Baptised, *Acts.* 8. 38, 39. But diverse Scriptures do necessarily infer Sprinkling, as *Acts.* 10. 47. 48. and 16. 33 and 9. 17. 18.

Q Why is Washing appointed to be performed in the Name of the Father, of the Son, and of the Holy Ghost?

A Not as if the naming of the Three Persons of the God-head had any charming virtue; but to signify that they are all joint in the Institution of Baptism, and do jointly engage in it for the performance of what Baptism Seals; as also that the Baptised, are by Baptism consecrate to the Faith, profession and obedience of the Blessed Trinity, *Mat.* 3. 16, 17. and 28. 19.

A How

Q How many things doth the Answer hold forth to be signified and sealed in Baptism?

A Three Things.

Q Which is the first?

A Our Engraving in Christ.

Q What is to be understood, by our Engraving in Christ?

A That uniting of us to him, explained before on the Answer of that Question, *How doth the Spirit apply to us the Redemption purchassed by Christ?*

Q Why is that Uniting called Engraving?

A Because, as a Graft, by Ingraftment, into a living Stock, receives Life for bringing forth Fruit, so by the uniting into Christ we receive Life, for bringing forth Fruit unto him; being otherways Dead Branches of a Dead Stock of fallen Adam, Job. 15. 1, 2, 3, 4 &c.

Q Does not Baptism Engrave as well as signify and seal Engraftment?

A It, in a sort, engraves, in that it signifies and seals Ingraftment, Rom. 6. 3. yet the thing whereby we are Engrafted is either Inward, and that is Faith, Philip. 3. 9. or outward, and that is profession of Faith, Job. 15. 1, 2. &c. Both which are to go before Baptism. Acts 8. 37.

Q Which is the second thing, held forth in the Answer to be signified and sealed in Baptism?

A Partaking of the Benefits of the Covenant of Grace.

Q Is not Engraving into Christ one of the Benefits of the Covenant of Grace?

A It is the first Benefit, unto which all the rest are promised, 2 Cor. 1. 20. Rom. 8. 1. and therefore distinguished in the Answer from the rest.

Q Which is the third thing held forth in the Answer, as signified and sealed in Baptism?

A Our Engagement to be the Lords.

Q What

Q What is to be understood, by our Engagements to be the Lords?

A An Obligation we come under, both by the Covenant of Grace which we profess to close with, before Baptism, and which not only Promises, *The Lord to be ours* but requires us to be the Lords, *Exod. 19. 8.* as also by Baptism it self, which seals the Covenant. And so tis an Obligation, that we shall be conform to Christ, both in his Dying and Living again, by Dying to Sin, and Living a New-Life. *Rom. 6. 3, 4.*

95 Q Unto whom is Baptism to be Administred?

A Baptism is not to be Administred, to any that are out of the Visible Church, till they profess their Faith in Christ, and Obedience to him; but the Infants, of such as are Members of the Visible Church, are to be Baptised.

Q Why is Baptism not to be Administred to any that are out of the Visible Church, till they profess their Faith in Christ, and Obedience to him?

A Because, they that are without the Visible Church, are without the Covenant, *Eph. 2. 12.* and Baptism, being a Seal of the Covenant, can only be Administred to such as are within the Covenant, *Acts. 2. 38, 39. 41. and Acts 8. 36, 37, 38.*

Q What ground is there, for Baptising the Children of such, as are Members of the Visible Church?

A The Circumcising of the Children, of the Members of the Visible Church under the Old Testament

Gen.

Gen 17. 12. is ground sufficient for Baptizing the Children of such as are Members of the Visible Church under the New Testament; Baptism being come in the place of Circumcision, Col. 2. 11. 12. and the Children of the Members of the Visible Church under the New Testament, being no less born in Covenant then these under the Old, Acts. 2. 38, 39. and called therefore Holy, 1 Cor. 7. 14.

96 Q *What is the Lords Supper?*

A The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christs Appointment, his Death is shewed forth, and the Worthy Receivers are, not after a Corporal and Carnal manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their Spiritual Nourishment, and growth in Grace.

Q *What parts hath the Description of the Lords Supper given in this Answer?*

A Three Parts.

Q *Which is the first?*

A That which holds forth the more general nature of it.

Q *What is the more general nature of the Lords Supper?*

A It is a Sacrament, the nature whereof is spoken to before, on the Answer of that Question, *What is a Sacrament?*

Q *Is not the Lords Supper a Sacrifice?*

T

A The

A The *Papists* have so far corrupted the *Lords Supper*, that they have turned it into the Sacrifice of their *Mass*, which is spoken to before on the Answer of that Question, *How doth Christ execute the Office of a Priest?* But by the true nature of the *Lords Supper*, it is a *Sacrament*, which is a quite different thing from a Sacrifice. A *Sacrament* being a thing wherein we receive something from God, and a *Sacrifice* being a thing we offer up to God.

Q Which is the second part of the Description of the *Lords Supper* given in the Answer?

A That which holds forth the parts of this *Sacrament*, which are two, the sensible signs, and the things represented, sealed and applied by the sensible signs.

Q What are the sensible signs in the *Sacrament* of the *Lords Supper*?

A Partly the substantial Elements of Bread and Wine, and partly the Sacramental Rites and Actions to be observed in using the Bread and the Wine; such as the giving and receiving of them according to Christ Appointment.

Q What is to be understood, by the giving and receiving of Bread and Wine, according to Christs Appointment?

A Not only the giving and receiving of Bread and Wine in Obedience to Christs appointment, but also the giving and receiving of Bread and Wine, in the manner Christ has appointed, 1 Cor. 11. 24. which comprehends all the Sacramental Rites and Actions to be observed in the giving and receiving of Bread and Wine; such as the having of a Table prepared for bearing the Elements, and for the Communicants to sit at in Communicating; the setting of the Elements on the Table: And the Communicants sitting at the Table with Table gesture, *Matth. 26. 26.*

26. the sanctifying of the Elements before they be made use of, by the words of Institution and Prayer, 1 Tim. 4. 5. *Matth.* 26. 26. the breaking and giving of the Bread, first by the Minister to these next him at Table; and by them to others next them; the receiving of the Bread as it is given, and eating it. The giving the Cup, after the Bread, by the Minister to these next him; and by them to others next them at Table, till it go through all; the receiving of the Cup and drinking of it, as it is given, by all the Communicants, *Luke.* 22. 17, 18, 19, 20. *Matth.* 26. 26, 27. The Minister his using the words of distribution in distributing, 1 Cor. 11. 24, 25. The concluding of all with Singing, *Matth.* 26. 30.

Q What are the things represented, sealed and applied by the sensible signs in the Lords Supper?

A The Worthy receivers their being, not after a corporal and carnal manner, but by Faith, made partakers of Christs Body and Blood, with all his Benefites.

Q What Receivers are these who are called Worthy Receivers?

A Believers Exercising Faith in the Act of Receiving; so called, not because they are worthy of Christs, but because they receive in a becoming manner, both as to their outward Carriage, and inward Exercise in the work of Communicating, 1 Cor. 11. 27, 28, 29

Q What is to be understood, by partaking of Christs Body and Blood, with all his Benefites?

A Sharing in a conveyance of Christ Crucified, and his Benefites, made by this Sacrament, as by Sealing or Insestment, for more full security in Law, both of present Interest, and future Fruition, *Luke.* 22. 19, 20.

Q How are the worthy Receivers made Partakers of Christs Body and Blood with all his Benefits?

A Not after a corporal and carnal manner, but by Faith,

Q What is the meaning of that not after a corporal and carnal manner?

A That the substance of the Elements of Bread and Wine is not by transubstantiation turned into the Body and Blood of *Christ* as the *Papists* say, neither by consubstantiation is the Body and Blood *Christ* in, with or under the Elements of Bread and Wine, as the *Lutherans* say; both which Opinions overthrow the truth of *Christ's* Humanity: It being impossible that a true Body, retaining the properties of a true Body, can be in more places then one at once: and are contrary to the Scripture, which makes Heaven the place of *Christ's* bodily presence, from the time of his Ascension, until his coming again to Judgement. *Acts* 1. 11. and 3, 11. Beside that, the *Papish* Transubstantiation destroys the nature of a Sacrament, in taking away the substantial Elements Leaving only the external accidents such as Colour, Smell, Taste, and the like; which not being the thing that has the Vertue of nourishing can be no fit representation of *Christ's* Body and Blood; and is contrary unto *Christ's* own express words in distribution, calling the Cup the Fruit of the vine, and the Evangelists report of his action, saying, he took Bread and brake it and gave &c, *Matth.* 26. 26. 27. 28. 29. and is attended with many absurdities and contradictions, which would be long to enumerate, and with consequences greatly disgracing of *Christ* who is Blessed for ever:

Q How does Faith make the worthy Receiver a partaker of *Christ's* Body and Blood with all his Benefits?

A By being the Grace, to which the Covenant of Grace, wherof the Lords Supper is a Seal, doth promise partaking of *Christ* and his Benefits *Heb.* 3. 14.

Q How is Faith to be exercised in the Receiving of

of Bread and Wine in the Lords Supper?

A Faith, as it has *Christ* and the Promises for the object of it is four ways exercised, to witt, in seeing or discerning, in embracing, in perswasion, and in perswasion with application *Heb. 11. 13.* and all these ways it is to be exercised in Receaving of Bread and Wine in the Lords Supper for making worthy Communicating.

Q *What is Faith to see and discern in Receaving of Bread and Wine in the Lords Supper?*

A *Christ*s Body and Blood with all his Benefits, 1 *Cor. 11. 29.* which are held forth in the Lords Supper under the Signs of Bread and Wine, representing *Christ*s Body and Blood with all his Benefits *Matth. 26. 26, 27. 28.* In that as Bread and Wine are means of life nourishment and refreshment to the body, so is there in *Christ* Crucified and his Benefits a life-giving, Soul-nourishing, and refreshing Vertue *Iob. 6. 53. 54. 55.*

Q *What is Faith to embrace, in the Receaving of Bread and Wine in the Lords Supper?*

A The offer of *Christ*s Body and Blood, with all his Benefits, which is made to every Communicant in the giving of the Bread and Wine, as is held forth by these words of the Institution, *Take, eat and drink ye all of it. Mat. 26. 26, 27.*

Q *What is Faith to be perswaded of, in the receiving of Bread and Wine, in the Lords Supper?*

A Faith, in the Receaving of Bread and Wine in the Lords Supper is to be perswaded of two things, First of the truth of the Gospel-promise, promising *Christ* and his Benefits to every worthy Receiver in general; and secondly, of the truth of the Gospel-promise, promising *Christ* and his Benefits with particular application to our selves as we are true Believers, truly discerning and seeing *Christ* and his Benefits, and sincerely embracing the offer of them: All which is held forth by the

Words of the Institution while in on Word it is said, *Shed for the Remission of the Sins of many* *Matth 26. 28.* and in another Word it is said, *this is my Body which is given for you.* and *this is the New Testament in my Blood which is shed for you* *Luke. 22, 19. 20.* The giving of the Bread and Wine is for strengthening both these persuasions, there being not only an offer made of *Christ* and his Benefits in the giving of the Bread and Wine as is said before. But also the Bread and Wine being given in assurance, that both all worthy Receivers in the general and our selves in particular, as being among that number, are to be made Partakers of *Christ* and his Benefits *1 Cor. 10. 16. 17.*

Q What Benefits are these, which in the Answer are called all his Benefits?

A All the Benefits of the Covenant of Grace, which the effectually Called partake of, either in this Life, or at Death, or at the Resurrection, which are set forth before and are here called his Benefits, Because as God, he is the Author of them, and as Mediator, he has them given him of the Father to give to Believers, John 17. 2. He leaveth them, as by last Will and Testament to them, John 14. 27. He purchases them to them by his Death, Tit. 2. 14. and gives them as Executor of his own Will and Testament, Heb 9. 15, 28.

Q Which is the third part of the Description of the Lords Supper, given in the Answer?

A That which holds forth the Ends and Effects of this Sacrament.

Q What are the Ends and Effects of this Sacrament?

A The Ends and Effects of this Sacrament, as they are held forth in the Answer, are mainly two; The shewing forth of Christs Death, and our spiritual Nourishment, and growth in Grace,

Q What

Q What is to be understood by Christs Death?

A Not only that he dyed with the manner of his Death, that he had his Body broken, and his Blood shed: but also the Nature and Ends of his Death, as he dyed to satisfie for sin; and purchase Remission, and other Benefits.

Q How doth the giving and receiving of Bread and Wine in the Lords Supper, shew forth Christs Death, so understood?

A Not only by what is spoken of Christs Death, in Preaching, or Exhortations at the Administration of that Ordinance, *Acts* 20. 7, ... 11. but by the Elements themselves, and Words of Institution, expounding the Meaning of them, *Luke* 22. 19, 20 as also by giving and receiving the Elements so explained: all being by Christs Appointment *1 Cor*, 11, 26.

Q What way does the Lords Supper give Spiritual Nourishment and growth in Grace?

A By putting the worthy Receiver to a Renewed Exercise both of Repentance *1 Cor*. 11. 28. and of Faith in all the formentioned Exercises of it *Job*. 12. 22. particularly that of perswasion, and perswasion with application which gives joy and peace *Rom*. 15. 12. 13. and in giving Joy gives Strength *Neh*. 8. 10. as also of Love Hope, Patience, and all the rest of the Graces the Renewed Exercise whereof doth Natively flow from a Renewed sight of Christ dyeing *1 Ioh* 4. 19. *1 Tim* 1. 1. *1 Pet*. 2. 21. the oftner the Exercise of any or all of the Graces be renewed, the more are the habits of them Maintained, Strengthened, and Encreased *Heb* 5. 14.

97. *Q What is required to the worthy Receiving of the Lords Supper?*

A. It is required of them that would
worthy

worthily Partake of the Lords Supper; that they Examine themselves, of their knowledge to Discern the Lords Body, of their Faith to feed upon him: of their Repentance, Love, and New Obedience, lest coming unworthily, they Eat and Drink Judgement to themselves.

Q What Principal Things does this Answer hold forth?

A Two Principal Things; the duty required of them that worthily partake of the Lords Supper, with the danger of the neglect of this duty.

Q What is the duty required of them, that would worthily partake of the Lords Supper?

A That they Examine themselves of their knowledge to Discern the Lords Body, of their Faith to feed upon him, of their Repentance, Love, and new Obedience.

Q What sort of Self-examination is it, that is here said to be required?

A Not such a forc'd Self-examination, as is sometimes made by the Preaching of the Word, Acts 24. 25. or sometimes by Affliction, Gen. 42. 21. but a voluntary Self-examination, wherein we pose our own hearts with certain Questions, and puts our Hearts to make plain answer, Psa. 4. 4. 1 Cor. 11. 28.

Q How many things are they to examine themselves of, that would worthily partake of the Lords Supper?

A The Answer holds forth these five Things; Knowledge to discern the Lords Body; Faith to feed upon him; Repentance, Love, and New Obedience, which are as so many Instances of the special things: Besides
which

which, there are all the rest of the Graces, as well as these named; and other things which may be referred to one or other of these five, such as Spiritual State, 2 Cor. 13. 5, Spiritual Case, Rev. 2. 5. Rev. 3. 3. Sins, Miferies, and Wants, 1 Cor. 5. 7. Rev. 3. 17. and Ways, Psal. 119. 59.

Q What Questions are they to put to themselves, on every one of these five things, who have themselves to examine of them?

A Three Questions Principally; *First*, Whether they have such a thing or not; *Secondly*, If they have it, in what measure they have it: And *Thirdly*, How it appears, that they have it, either at all, or in such a measure: In putting of which Questions to themselves, diverse things are greatly requisite. as That the things themselves be understood duly in the nature of them, That the Examiner be acquainted with Scripture marks of every one of them, and that the Questions be moved with great seriousness, and strict search, and the Answer given with great Ingenuity, holy Jealousie, and well grounded Confidence, 2 Cor. 13. 5. 1 John 3. 18. -- 21.

Q What is to be understood, by Knowledge to discern the Lords Body?

A Not only a literal Knowledge, but also a Spiritual or Saving Knowledge, which is a Work of inward Revelation of the Spirit, Eph. 1. 17. in a renewed understanding, 1 Joh. 5. 20. whereby we discern the Bread and Wine in the Lords Supper not to be common Bread and Wine, but Sacramentally the Body and Blood of Christ, and whereby we discern Christs Body and Blood to be, not the Body and Blood of a humane Person, or meer Man, but of the Lord, 1 Cor. 11. 29. and whereby we discern the greatness of his Sufferings, especially of his last Sufferings at his death, together with the Nature, Causes, and Ends of all, Gal. 3. 1.

Q VVhat

Q What are the Marks of this Knowledge?

A Fear of Divine Justice, *Psal* 22. 23. compared with what goes before, Tender mourning for sin *Zech.* 12. 10. Flying to Christ, and Believing on him, *Joh.* 12. 32. *Joh.* 6. 40 Growing in Conformity with him, *2 Cor.* 4 v. last, Seriousness in Christianity, *Heb.* 2. 1. Seeking of Christ, *Isa.* 65. 1.

Q What are the Marks of Faith?

A These are spoken to before, on the Answer of that Question, *What is Faith in Jesus Christ?*

Q What is to be understood, by Faiths feeding on Christ?

A Faiths receiving of Christ, *John* 1. 12. with spiritual Hunger and Thirst, *Isa.* 55. 1. Satisfaction; *Psal.* 22. 26. and Joy, *1 Pet.* 1. 8. making Union with him, and by Union, Life, Strength, and Growth from him, *Gal.* 2. 20.

Q What are the Marks of Repentance?

A These are spoken to before, on the Answer of that Question, *What is Repentance unto Life?*

Q What is to be understood by Love, and what are the Marks of it?

A By Love, is to be understood Love to God and Christ, the Marks whereof, are Keeping his Commandments, *John* 14. 15, 21, 22. Rejoicing in his great acts *John* 14. 28. Loving him more than all, *Mat.* 10. 37. Making many errands to him, Delighting in his Company, *Psal.* 37. 4 *Cant.* 1. 4. Desiring always the fresh intimations of his Love, *Cant.* 1. 2, 3 as also, Love to our Neighbours, especially the Saints, called *Brotherly Love*, which, as it is another Mark of Love to God and Christ, *1 John* 4. 20, 21. and 5. 1. so the Marks of it are, Mutual Forbearance, *Eph.* 4. 2. and *1 Cor.* 13. 7. Covering of Faults, *Prov.* 10. 12. *1 Pet.* 4. 8. willing Forgiveness, *2 Cor.* 2. 7, 8, readiness to serve, *Gal.* 5. 13. Loving not in Word or in Tongue
only

only, but in Deed and in Truth, 1 John 3. 18, 19. giving these things that are needful for the Body, Jam. 2. 5, 16. with a laboriousness in the Works of Love Heb 6. 10. keeping all the Commandments of the Second Table, Gal. 5. 14.

Q What is to be understood, by New Obedience, and what are the marks of it?

A Both these are spoken to on the Answer of that Question. What is Repentance unto Life?

Q What doth Self-Examination of all these, to the worth by partaking of the Lords Supper?

A Self examination of all these being duly performed, will either discover that we have them with the measure we have of them and then we have our right to Communicate discovered, and will be able to Communicate in Faith; or it will discover that we have them not, or but in a small measure, and then we will either be discouraged, and stand off from Christ, and Communicating; which is the wrong use of the Discovery, or we will be humbled, and have a Spiritual Hunger and Thirst wakened in us; after what we want, and after Christ, in whom only what we want is to be had; and then we are both the more fit to Communicate, and have the Call to come to Christ even in that Ordinance: with a Promise of Acceptance, Isa. 55. 1. Matth. 11. 28. John. 6. 37. Rev. 22. 17.

What doth the Answer say, in holding forth the danger of the neglect of this duty of Self-examination being to Communicate?

A Least coming unworthily they Eat and Drink Judgement to themselves.

Q What is to be understood, by coming Unworthily?

A Coming without Self-examination, and the right use of the forementioned Discoveries; especially Humiliation, and Spiritual Hunger and Thirst after Christ

Christ: and what is to had in him of what we find the need of in our selves by Self examination, 1 Cor. 11. 27, 28, 29. Besides which, there is a Coming Unworthily, when outward carriage, in going about the Lords Supper, is not such as ought to be in going about of that Ordinance; which was the fault of the Corinthians, 1 Cor. 11. 17.....22 compared with v. 27.

Q VVhat is to be understood, by Eating and Drinking of Judgement?

A Ondrawing of Temporal Judgement in this Life, and of Eternal Judgement in the Life to come, by Eating and Drinking unworthily, without Repentance, 1 Cor. 11. 29, 30, 31, 32.

Q Does coming unworthily necessarily follow upon neglect of Self examination?

A It follows necessarily, not only on coming with our these five things, that Self-examination is to go upon; But especially upon the neglect of Self-examination on these five things: the design whereof is to be conceived to be not so much the discovery of these things, as the discovery of our defects in them, for causing Humiliation and spiritual Hunger and Thirst Philip 3. 12, 13, 14.

Q VVhy is coming unworthily attended with such a Hazard, as Eating and Drinking of Judgement?

A Because it is a Sin of such a hainous nature, that it is no less than a partaking with their Sin, who Crucified Christ, and makes the unworthy comer guilty of the Body and Blood of the Lord, 1 Cor. 11. 27.

98 *Q What is Prayer?*

A Prayer is an offering up of our Desires unto God, for things agreeable

able to his Will, in the Name of Christ, with Con'ession of our Sins, and thankful acknowledgement of his Mercies.

Q How many several things doth the description of Prayer, given in this Answer, hold forth to be comprehended, under the Name of Prayer, as so many parts of it?

A Three several things; the Offering up of our Desires, the Confession of our Sins, and the Acknowledgement of our Mercies; The first whereof is to have the other two going along with it.

Q To whom are we to offer up our Desires in Prayer?

A To God, Psal. 62. 8

Q What is to be understood, by God in the Answer?

A Any of the three Persons of the God-head; for in Scripture Desires are offered up in Prayer, sometimes to the Father, Eph. 1. 17. and 3. 14. sometimes to Christ Acts 7. 59. 1 Cor. 1. 2. Sometimes to the Holy Spirit. 2 Cor. 13. 14. yet so as when Desires are offered up distinctly to any one of the Three, the other Two are not to be conceived of, as excluded: All the Three being one and the same God.

Q Are we to offer up our Desires in Prayer to none other but only to God?

A Papists Pray to Saints and Angels, and the Virgin Mary, but in so doing they commit Idolatry, against the first Commandment, Prayer being an Act of Religious Worship, Gen. 12. 8 and all Religious VVorship being due to God only. Matth. 4. 10. In all the Scripture there is neither Command, Promise, nor Example, for Praying to any other besides God only; as most part of the Papists acknowledge, and therefore such sort of Praying cannot be

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done

done in Faith; and what is not done in Faith is Sin, *Rom.* 14. 23. In the perfect pattern of all Prayer, we are directed only to God, *Matth.* 6. 9. Saints departed, after departure can do nothing for these they leave behind them, *2 Kings.* 2. 9 neither know they our particular necessities *Eccles.* 9. 5, 6. *Isai.* 63. 16 nor can they know our Prayers, whether conceived only in the Heart *1 Kings.* 8. 29. or uttered in innumerable places at the same time unless they had minds of an infinite ability and Power; nor can they see all things in the face of God, or Looking-glass of the Trinity as Papists say; when Angels are ignorant of the Day of Judgement; *Mark.* 13. 32 and knew not the Mystery of the Conversion of the Gentiles; till it was revealed by the Preaching of the Gospel, *Eph.* 3. 10. notwithstanding they beheld the face of God, *Matth.* 18. 10. The Papists themselves furnish diverse Arguments against Prayer to Saints; while they pray only to Saints of the New Testament; making no use of the Saints under the Old Testament; Ascribing diverse Offices to several Saints; employing some against the Pestilence, and some against the Toothach; and enlisting among the number of the Saints, such as either never lived, or lived wickedly.

Q What is to be understood, by offering up of our Desires?

A In Praying alone, Desires are to be offered up sometimes and in some cases with the Heart only, *Gen.* 24. 45. *Exod.* 14. 15. *1 Sam.* 1. 13. *Neb.* 2. 4. sometimes, and so far as the secrecy of the Duty, and conveniency of place may allow; the Desires are to be uttered, with the Voice, Lips, and Tongue, *Psal.* 3. 4. and 5. 3. for the use of the Voice, Lips, and Tongue, doth both help against distraction, provokes and Augments Affection and Fervency; and
Glorific

Glorifies God, both with Body and Spirit. 1 Cor. 6. 20. In Praying with others, one must needs be Mouth, and the rest join in Heart; that there may be a Praying with one accord, and no confusion, Acts. 4. 24.

Q For what things are our Desires to be offered up to God in Prayer?

A For things agreeable to his Will, 1 John. 5. 14.

Q What is to be understood, by things agreeable to his will?

A Things agreeable to his Revealed Will, and that not only for the matter of the things desired, being things which either we have a Command to Pray for, 1 Tim. 2. 1, 2, 3. or which we have a Promise of, Luke. 11. 9. 13. or which we have Example for in the Prayers of the Saints in Scripture, Gen. 25. 21. All which are commonly distinguished in Things to be petitioned for, such as all good things; or Things to be deprecate and Prayed against such all evil things, 1 Chron. 4. 10. but also for the manner of desiring, as that things Spiritual and Eternal be desired before things Bodily and Temporal, Matth. 6. 33. and things absolutely promised be absolutely desired, Ezek. 36. 37. compared with what goes before; and things only conditionally promised with that general reservation, so far as God may see fit for his own Glory, and our Good, be desired with submission to his Will, 2 Sam. 15. 25, 26. Matth. 8. 2. and 26. 39. with all other qualifications of right Prayer, as to the manner of it, 1 John. 5. 14. 15. such as Faith, Jam. 1. 6. Fer- vency, Jam. 5. 16. Continuance, Luke. 18. 1. &c. Praying in Christs Name, John. 16. 23. and other particulars contained in the Answer.

Q In whose Name are we to offer up our Desires to God?

A In the Name of Christ.

Q What is to be understood, by offering up our Desires in the Name of Christ?

A Coming to God by him, *John* 14. 6. having boldness of access with confidence by the Faith of him, *Eph* 3. 12. leaning to his merit, and making an argument of it, in offering up our Desires, *John* 14. 13, 14. and 15. 16. and 16. 23, 24. 26. it being up on his account, and for his sake, that we receive all Benefites particularly remission of Sin, *Acts* 10. 43. *1 Cor.* 6. 11. *1 John.* 2. 12. Salvation, *Acts* 4. 12. and Life Eternal, *John* 20. 31.

Q Which is the second thing comprehended in the Answer, under the Name of Prayer as a part of it, with which our Desires are to be offered up to God?

A Confession of our Sins.

Q What is to be understood, by Confession of our Sins?

A Not a Confession of our Sins in the general only; though that also must be, in Sins, which our understanding or memory are not able to reach particularly, *Psal* 19. 12. but a Confession of particular Sins, or Sins in particular, *Psal.* 51. 4. neither a Confession, whether general or particular in words only or bare conviction of the Judgement, though that also be requisite, *Matth.* 3. 6, 7. &c. but with grief and a humbleing sense of the Hainousness of them, whether considered in themselves, or in the aggravations of them, *Psal.* 8. 18. *Neh.* 1. 7. *Dan.* 9. 5, 6. condemning our selves as unworthy of any Mercy, *Gen.* 32. 10. and deserving heavy punishments *Lev.* 26. 40. 41. taking shame to our selves, and justifying Gods Righteous Judgements, *Dan* 9. 7. 8. vented with serious petition for pardon. *Luke* 18. 13. and Grace to amend, *Jer.* 31. 18

Q Why are our Desires to be offered up with Confession of our Sins?

A *Cor.*

A Confession of our Sins, makes the offering up of our Desires to be more acceptable to God, and hath an influence for obtaining the Grant of them, 1 Kings. 8. 33. Psal. 10. 17. Luke 18. 11, 12, 13, 14.

Q Which is the third thing comprehended by the Answer, under the name of Prayer; as a part of it, and with which our Desires are to be offered up to God?

A Thankful acknowledgement of his Mercies, Phil. p. 4. 6.

Q What is to be understood, by thankful acknowledgement of his Mercies?

A Not outward only, with the Mouth and Lips, though that also be a part of it, Psal. 63. 3. 5. Hos. 14. 2. but also inward, with the Soul, and all that is within us, Psal. 103. 1, 2. &c. magnifying his Mercies, Gen. 32. 10. and Him for them, Psal. 69. 30. and that continually, Psal. 71. 6. and in Christs Name, Eph. 5. 20.

Q Why are our Desires to be offered up, with this thankful acknowledgement of his Mercies?

A It is pleasing to God, Psal. 69. 31. and makes for obtaining the Desires we offer up, Gen. 32. 10. 11.

99 Q What Rule hath God given for our Direction in Prayer?

A The whole Word of God, is of use to direct us in Prayer, but the special Rule of Direction is, that Form of Prayer, which Christ Taught his Disciples, commonly called *The Lords Prayer.*

Q How is that to be understood, the whole Word of God is of use to direct us in Prayer?

A Not that all and every part of the Word gives some direction or other for Prayer, but that some direction or other may be had from several passages of the whole Word of God.

Q Of what use is the whole Word of God for our direction in Prayer?

A It shews to whom we are to Pray, *Rom.* 10. 13, 14. *2^d Cor.* 13. 13. what they ought to be, who do pray, *Ja.* 5. 16. *Rev.* 8. 3. 4. what things we are to seek, *1 John.* 5. 14. or to deprecate, and pray against, *1 Chron.* 4. 10. for whom we are to pray, as not only for our selves, *Psal.* 6. 1. but also for others as for Kings and all in Authority, *1 Tim.* 2. 2. for the Church and all Believers, *Eph.* 6. 18. for a Ministry to the Church, *Mal.* 9. 38. and for the Ministry of the Church, *Psal.* 132. 9. for our Children, *Gen.* 17. 18. 20. and 48. 15. for Sufferers, *Acts.* 12. 5. for the Sick, *Jam.* 5. 14. for such as do us good, *2 Tim.* 1. 16, 17, 18. for Enemies, *Matth.* 5. 44. for Sinners, but not for them that Sin against the Holy Ghost, *1 John.* 5. 16. for such as we see God Angry with, *Exod.* 32. 11. 12. *Num.* 2. 1. 13. *1 Sam.* 7. 5, 9. and 15. 11. for Infidels, particularly for the Jews, *Rom.* 10. 1. It shews the best helps for prayer, *Rom.* 8. 15. 26, 27. with motives to it, such as Gods Command, *Psal.* 105. 1. *Isai.* 55. 6. his promise of Hearing, *Psal.* 91. 15. *Matth.* 18. 19. *Psal.* 50. 15. his Wrath against the Neglectors of it, *Psal.* 79. 6. *Ezek.* 22. 30. 31. the encouragement of Christs Priesthood, *Heb.* 4. 15. 16. and 7. 24. 25; and 10. 21. 22 our own need, *Jam.* 1. 5. *Psal.* 50. 15. and 107. 3. 9. 28 Experience of Gods Hearing, *Psal.* 116. 2. It shews the several ways of praying, as by Ejaculation, *Neh.* 2. 4, 5, or longer Prayer, *Neh.* 1.

5. 12. with the mind and heart only, 1 Sam. 1. 13. or with the voice also, Psal. 3. 4. It shews the several Gestures of Prayer, as having the head covered or uncovered, 1 Cor. 11. 4. 5. the Eyes lift up, Psal. 25. 15. or cast down, Luke 18. 13. the Hands lift up, Ex. 17. 11. 1 Tim. 2. 8. smiting the Breast, Luke 18. 13. bowing the Knee, Acts 7. 60. and 9. 40. and 20. 36. Standing 2 Chron. 6. 3. falling on the Face, Ezek. 11. 13. Sitting, Exod. 17. 12. 2 Sam. 7. 18. It regulates the Ends of Prayer, Heb. 4. 16. 1am. 4. 3. It shews the things required, for making right Prayer, as that it be made in the Name of Christ, John 14. 13, 14. in Faith, 1a. 1. 5, 6. and 5. 15. with Fervency, 1a. 5. 16. in Truth and Sincerity, Psal. 17. 1, 3. and 145. 18. without Ostentation, Mat. 6. 5. with Reverence Humility and Repentance for sin, 2 Chron. 7. 14. Dan. 9. 13. Hof. 14. 2. with perseverance in Prayer, Luke 18. 1. not with a bad Frame of Anger, Hatred, or other evil Affections, 1 Tim. 2. 8. nor vain Repetitions, Mat. 6. 7. It shews what is sometimes to be joined with Prayer, as Fasting, Mat. 17. 21. Thanksgiving, Col. 4. 2. It shews the Times of Prayer, as Morning, Evening, and Noon, Psal. 55. 17. Ordinary set times, Acts 3. 1. and extraordinary, or upon special Occasions, 1 Kings 8. 33, 35, 37. Acts 4. 24. It shews the place for Prayer, as the Closet for secret Prayer Mat. 6. 6. the Fields, whether for secret Prayer. Gen. 24. 3. or with Company, Acts 21. 5. the House or Family, 2 Sam. 6. 20. Psal. 79. 6. the publick Congregation Acts 16. 13, 16.

Q Why is that Form of Prayer, which Christ taught his Disciples, said to be the special rule of Direction?

A Because it is a Form of Christs own Teaching, and is a perfect Pattern of all Prayer. Matth. 6. 9.

Q What is that Form of Prayer which Christ taught his Disciples?

A Our

A Our Father which art in Heaven, Hallowed be thy Name; thy Kingdom come; thy Will be done in Earth as it is in Heaven; Give us this Day our Daily Bread, and forgive us our Debts as we forgive our Debtors; and lead us not into Temptation, but deliver us from evill, for thine is the Kingdom, the Power, and the Glory: forever, Amen. *Matth. 6. 9 --- 13.*

Q How is this form of Prayer which Christ taught his Disciples commonly called?

A The Lords Prayer.

Q Why is it called the Lords Prayer?

A Not because the Lord Christ Prayed this Prayer himself, but because he taught it to his Disciples as a form to be used and made use of by them *Matth. 6. 9. Luke. 11. 1. 2.*

Q When Christ taught his Disciples this form, did he teach it them as a form always to be used in same Words or did he leave it free to use other Words?

A In teaching this form he willed all their Prayers to be agreeable to it *Matth. 6. 9.* and in their present case as they were unable for conceived Prayer willed them to use the same words *Luke. 11. 1. 2.* yet did not restrict them to the same Words, as they might come to be more able for conceived Prayer by the help of the Spirit, but left them free to use other Words and to be more particular in their desires, according to their several occasions and necessities: as may be seen from such of their Prayers as are Recorded in Scripture to have been put up by them: after the Receiving of this Form, *Acts 1. 24. and 4. 24. and 8. 15.*

Q What several parts hath this Form of Prayer which Christ taught his Disciples?

A A Preface, six Petitions, and a Conclusion.

100. *Q* What doth the Preface of the Lords Prayer teach us?

A The

A. The Preface of the Lords Prayer, which is, *Our Father which art in Heaven*, teacheth us, to draw near to God with all Holy reverence and confidence, as Children to a Father able and ready to help us, and that we should Pray with, and for others.

Q Which is the preface of the Lords Prayer?

A Our Father which art in Heaven.

Q How many things does the Answer hold forth to be taught us by this preface?

A Two things.

Q Which is the first?

A To draw nigh unto God, with all Holy reverence and confidence, as Children to a Father able and ready to help us,

Q What is to be understood by drawing nigh unto God?

A Not to perform duties of Spiritual office in the Church as *Exod.* 19. 22. *Lev.* 21. 17. &c. *Numb.* 16. 3. 9. 10. 17. nor to joyn to the Church as members thereof *Isa.* 45. 20. nor to come to God as judge of our cause *Job.* 31. 37. nor to be converted and reconciled as *Eph.* 2. 13. nor to renew the Exercise of Faith and Repentance in after conversions *Iam* 4. 8. *Psal.* 73. 28, but to pray to God with the Exercise both of Repentance and Faith *Zeph.* 3. 2. which Hypocrites may do with the Mouth but do not with the Heart *Isa.* 58. 2. and 29. 13. *Mat.* 15. 8.

Q With what frame and disposition are we to draw nigh unto God in Prayer?

A With all Holy Reverence and Confidence *Heb.* 12. 28. *Eph.* 3. 12.

Q Upon

Q Upon what considerations are we taught, by the Preface, to draw nigh to God with all Holy Reverence and Confidence?

A In consideration of his being our Father, and his having his residence in Heaven, in respect of his glorious Presence; Both which Considerations do necessarily imply him to be both able and ready to help us; *Rom 8. 15. Isa 64. 8. and 63. 16.*

Q What is the second thing held forth in the Answer, to be taught us by the Preface?

A That we should Pray with and for others.

Q Are we alwayes to pray with others when we Pray?

A We are to pray alone, *Mat. 6. 6.* for having no secret Prayer, we can be sincere in no praying with others yet are we not to Pray always alone and only but sometimes with others; as in Christian fellowship *Acts. 1. 14.* or in Family-Worship. *2 Sam. 6. 20.* or in the publick Congregation, *Acts 16. 13, 16.*

101. Q What do we pray for in the first Petition?

A. In the first Petition of the Lords Prayer, which is, *Hallowed be thy Name,* We pray, that God would enable us and others, to glorifie him in all that whereby he maketh himself known; and that he would dispose all things to his own Glory.

Q Which is the first Petition of the Lords Prayer?

A Hallowed be thy Name.

Q How many things doth the Answer say, that we pray for in this Petition?

A Two

A Two Things.

Q Which is the first?

A That God would enable us and others, to glorify him, in all that whereby he maketh himself known?

Q What is to be understood, by glorifying of him, in all that whereby he makes himself known?

A A holy and reverend Use of his Names, Titles, Attributes, Ordinances, Word and Works, as may be gathered, from what is said on the third Command, some particulars whereof are, Making accomodation of place for Worship, 2 Chron. 2. 4. acknowledging God, in all his Goodness, and fearing of him, 1/a 29. 23. believing in him, and believing his Promises, Numb. 20. 12. making him our Fear more than men, 1/a 8 13. 1 Pet 3. 14, 15. keeping his Commandments, Lev. 22 31, 32.

Q Which is the second?

A That he would dispose all things to his own glory.

Q What is to be understood by his disposing all things to his own glory?

A His ordering of all things in his Providence, so as his Glory may be most manifested, as particularly his vindicating of his Name from the Blasphemies and Reproaches of the Wicked, Numb. 20. 13. Ezek 36. 23. and so punishing them with deserved Judgements Lev 10. 3. 1/a 5. 16. Ezek 28. 22. and 38. 16. 23. or when he restores his own Worship among his People, in an acceptable manner, Ezek. 20. 41. or delivers them from any Calamity, Ezek. 28. 25. and 39 27.

102 *Q. What do we pray for, in the second Petition?*

A, In

A In the second Petition, which is, *Thy Kingdom come*, we pray, That Satans Kingdom may be destroyed, and that the Kingdom of Grace may be advanced, Our selves and others brought into it, and kepted in it, and that the Kingdom of Glory may be hastened.

Q Which is the second Petition of the Lords Prayer?

A Thy Kingdom come.

Q How many things do we pray for, in the second Petition, according to the Answer?

A For Three Things.

Q Which is the first?

A That Satans Kingdom may be destroyed.

Q What Kingdom has Satan?

A A Power in the World over fallen man, given him as Executioner to Divine Justice, inflicting the stroke of a broken Covenant of works upon all mankind, particularly the stroke of Blindness of Mind 2 Cor. 4. 4. Lusts Ioh. 8. 44. Error and Heresie 2 Thess. 2. 9. with all sorts of Trespases and sins Eph. 2. 1. 2. as also of Death whether Temporal, Spiritual or Eternal Heb. 2. 14.

Q What is to be understood, by Destroying of Satans Kingdom?

A That according as Christ has exauctorate Satan of this his Power, by his Death, as to the Elect Ioh. 12. 31. Col. 2. 14. 15. so he would bind him, as to the execution of that power given him in the World Rev. 20. 1. 2. 3. and bruise him under the feet of all Believers, Rom. 16. 20. Gen. 3. 15.

Q How are we said to Pray in the second Petition, That Satans Kingdom may be Destroyed, when there is

no mention in the Petition of the Destruction of any Kingdom, but only of the Coming of the Kingdom of our Heavenly Father?

A Satans Kingdom and the Kingdom of our Father, are so opposite one to another, That the Kingdom of our Heavenly Father cannot come, but the other must be destroyed, and therefore we cannot pray for the one, but we must pray for the other.

Q Which is the second thing, that we are said by the Answer, to pray for in the second Petition?

A That the Kingdom of Grace may be advanced, our selves and others brought into it, and kept in it.

Q What is to be understood, by the Kingdom of Grace?

A Gospel-Administrations, *Mat.* 21. 43. by means whereof; through the accompanying Power of the Spirit, there is a Gathering made of a visible Church, *Rev.* 11. 15. *Mat.* 25. 1. and Gods Elect are brought into a gracious State; *Col.* 1. 13. Together with outward Dispensations of Providence, whereby the Church is protected, preserved, and delivered, and Enemies punished, *Rev.* 11. 17, 18.

Q What is to be understood, by the Advancement of the Kingdom of Grace?

A The free Course and Spreading of the Gospel, *2 Theff.* 3. 1. the Enlargement of the Visible Church, *2 Cor.* 10. 15, 16. the Encrease of the Number of true Converts, *Acts* 2. 47. *1 Cor.* 16. 9. and building them up till they be perfected, *Jude* v. 20. Together with the sanctified Use of all Providences. *Rom.* 8. 28. and the coming of Delivering Providences, when the Church is in trouble, *2 Pet.* 2. 9.

Q What is to be understood, by our selves and others brought into it and kept in it?

A Our own and others enjoying of the means of
X Grace,

Grace Acts 16: 9. and having them made effectual to Conversion and Perseverance Philemon v. 6. 2 Thess 3. 1.

Q Which is the third thing we are said by the Answer to Pray for in the second Petition?

A That the Kingdom of Glory may be hastened.

Q What is to be understood by the Kingdom of Glory?

A That reigning state in Heaven, whereunto all the saved number are to be advanced, by the reigning Power of God and Christ, having all enemies put under their feet Rom. 16. 20. and made Glorious by enjoying of the Glorious Presence of God and Christ to all Eternity Mat. 13. 43. Rev 3. 21. and 22. 4. 5.

Q In what sense are we said to Pray, for the hastening of the Kingdom of Glory?

A Not as if there were not a fixed time for it in Gods secret purpose Mat. 24. 36. but that we are to desire and signify our desire for the coming of it quickly, according to Christs Promise, Rev. 22. 20. Cant. 3. 14. hastening unto the Coming of the Day of God, 2 Pet. 3. 12, 13.

103. *Q. What do we pray for, in the third Petition?*

A In the third Petition, which is, Thy Will be done on Earth as it is in Heaven, we pray, That God, by His Grace, would make us able and willing to know, obey, and submit to his will in all things, as the Angels do in Heaven.

Q Which is the Third Petition?

A

A Thy Will be done on Earth, as it is in Heaven.

Q What is to be understood, by Knowing, Obeying, and Submitting to the Will of God?

A By Knowing and Obeying the Will of God, is to be understood Knowing and Obeying his Precepts, *Psal.* 119. 36. and 143. 10 By Submitting to the Will of God is to be understood Submitting to his will of Providence, thankfully accepting Merciful Providences *Luke.* 1. 38. and with Submission patiently bearing afflicting providences *Acts* 21. 14.

Q How is that part of the Answer to be understood, as the Angels do in Heaven?

A That God would make us able and willing, to obey the will of Gods precepts, as they do, that is, universally, readily, unwearyedly and constantly *Psal.* 103. 20. 22.

104. *Q. What do we Pray for in the fourth Petition?*

A. In the fourth Petition, which is, *Give us this Day our daily Bread,* we Pray, that, of Gods free gift, we may Receive a competent portion of the good things of this life, and enjoy his Blessing with them.

Q Which is the fourth Petition?

A Give us this Day our Dayly Bread.

Q How many things do we Pray for, in the fourth Petition, according to the Answer?

A Two things.

Q Which is the first?

A That of Gods free Gift we may receive a competent

requiring us to forgive others, and certifying us, that unless we forgive, we shall not be forgiven, he do make a Promise, that upon our forgiving of others he will forgive us, *Matth. 6. 14, 15.*

106 *Q What do we Pray for in the sixth Petition?*

A In the sixth Petition, which is *And lead us not into Temptation but deliver us from Evil*, we Pray That God would either keep us from being Tempted to Sin, or support and deliver us, when we are Tempted.

Q Which is the sixth Petition?

A And lead us not into Temptation, but deliver us from Evil.

Q How many things do we Pray for, in the sixth Petition, according to the Answer?

A Three Things.

Q Which is the first?

A That God would keep us from being tempted to Sin.

Q What is to be understood, by Gods keeping us from being tempted to Sin?

A His subduing and sanctifying of our sinfu' Natures *Psal. 51. 10.* his keeping off of Satan the great Tempter, *2 Cor. 12. 7. 8.* with the Wicked Tempting World, and these ways in it, where Temptations are waiting us, *John. 17. 15. Matth. 26. 41.*

Q Which is the second?

A That he would support us when we are Tempted.

Q What is to be understood, by his supporting us when we are tempted?

A That

A His enabling us, by the power of his Grace, to stand in the hour of Temptation, that it prevail not over us, 1 Cor 10. 13. Matth. 26. 41 Rom. 14. 4.

Q Which is the Third?

A That he would deliver us when are Tempted.

Q What is to be understood, by his delivering us when we are Tempted?

A That, when we are fallen in Sin, he would raise us up again, by giving us Repentance, Psal. 51. 10. with a sanctified use and improvement of our Fall, to further Humiliation, Watchfulness, and fervent prayer, 2 Cor. 12. 7, 8, 9.

107 *Q* What doth the Conclusion of the Lords Prayer teach us?

A The Conclusion of the Lords Prayer, which is, *For thine is the Kingdom, Power and Glory forever, Amen.* Teacheth us, to take our Encouragement in Prayer, from God only, and in our Prayers, to Praise him; Ascribing Kingdom, Power and Glory to him; and in Testimony of our Desire, and assurance to be heard, we say *Amen.*

Q Which is the Conclusion of the Lords Prayer?

A For thine is the Kingdom, Power and Glory forever *Amen.*

Q How many things doth the Conclusion teach us, according to the Answer?

A Two Things.

Q Which

petent portion of the Good things of this life.

Q What is to be understood, by our receiving of Gods free Gift?

A Not an Immediate receiving, without the use of second means, *2 Theff.* 3. 10. *Prov.* 10. 4. but a receiving mediately, by second causes and means, *Heb.* 2. 21. 22. and that God has no reason from us to give us any thing but his own Good Pleasure *Gen.* 32. 10.

Q What is to be understood by a competent Portion?

A Such a Portion as our necessity may require and may be fittest for us *Prov.* 30. 8.

Q Which is the second thing we Pray for, in the fourth Petition?

A And Enjoy his Blessing with them.

Q What is to be understood by his Blessing?

A His efficacious Will or command, whereby what he gives is made useful and satisfying *Psal.* 132. 15.

105. *Q.* What do we Pray for in the fifth Petition?

A. In the fifth Petition, which is, *Forgive us our Debts, as we forgive our Debtors*, we Pray, That God, for *Christs* sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his Grace we are enabled from the Heart to forgive others.

Q Which is the fifth Petition?

A Forgive us our Debts as we forgive our Debtors.

Q How many things does the Answer hold forth, to be contained in the fifth Petition?

A Two

A Two things.

Q Which is the first?

A That which we do ask in the Petition.

Q What do we ask in the Petition?

A That God for Christs sake would freely pardon all our sins Psal. 51. 2. 7. 9. Dan. 9. 17. 18. 19.

Q How can we ask, that God would pardon our sins for Christs sake and yet pardon them freely?

A Though God will not pardon our sins, but for the sake of that Satisfaction, he has received from Christ, and of the purchase of pardon, made by his Death, Eph. 1. 7. yet in so far as he exacts no satisfaction from us, he pardons us freely, Psal. 51. 1.

Q Which is the second thing held forth in the Answer, as contained in the Petition?

A The Encouragement we are to make use of, in asking this Petition.

Q Which is the Encouragement we are to make use of in asking this Petition?

A Because by his Grace, we are enabled from the heart to forgive others.

Q Are we not able of our selves, to forgive others, unless we be enabled by his Grace?

A Our Natures are so bitter, revengeful and implacable, Rom. 1. 31. that we can hardly of our selves, so much as make a shew of Forgiveness; and when we make shew of it, it is not from the heart; Besides that, What ever Nature may attain to in this, there is no forgiving of others, acceptable to God, save what we are enabled unto by his Grace; Eph. 4. 31, 32. Tit. 3. 4, 5, &c.

Q How is our being enabled by his Grace to forgive others, an encouragement to ask forgiveness to our selves?

A Not, as if by our being enabled to forgive others, we did merite forgiveness to our selves, but as God require.

requiring us to forgive others, and certifying us, that unless we forgive, we shall not be forgiven, he doth make a Promise, that upon our forgiving of others he will forgive us, *Matth. 6. 14, 15.*

106 *Q What do we Pray for in the sixth Petition?*

A In the sixth Petition, which is And lead us not into Temptation, but deliver us from Evil, we Pray, That God would either keep us from being Tempted to Sin, or support and deliver us, when we are Tempted.

Q Which is the sixth Petition?

A And lead us not into Temptation, but deliver us from Evil.

Q How many things do we Pray for, in the sixth Petition, according to the Answer?

A Three Things.

Q Which is the first?

A That God would keep us from being tempted to Sin.

Q What is to be understood, by Gods keeping us from being tempted to Sin?

A His subduing and sanctifying of our sinfull Natures Psal. 51. 10. his keeping off of Satan the great Tempter, 2 Cor. 12. 7. 8. with the Wicked Tempting World, and these ways in it, where Temptations are waiting us, John. 17. 15. Matth. 26. 41.

Q Which is the second?

A That he would support us when we are Tempted.

Q What is to be understood, by his supporting us when we are tempted?

A That

A His enabling us, by the power of his Grace, to stand in the hour of Temptation, that it prevail not over us, 1 Cor 10. 13. *Matth.* 26; 41 *Rom.* 14. 4.

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Q Which is the Conclusion of the Lords Prayer?

A For thine is the Kingdom, Power and Glory forever *Amen.*

Q How many things doth the Conclusion teach us, according to the Answer?

A Two Things.

Q Which

Q Which is the first?

A To take our Encouragement in Prayer from God only.

Q What is to be understood, by taking our Encouragement in Prayer from God only?

A That our Petitions are to be enforced by Arguments, Rom. 15. 30. and these taken not from our own Worthiness, our selves, or any other Creature, but from the Mercy, Power, Wisdom, Justice, and Faithfulness of God; as emboldened, by what God is, to plead with him, Dan. 9. 18. 19. Psal. 5. 2. Eph. 3. 20, 21.

Q Which is the second?

A And in our Prayers to Praise him, Philp. 4. 6. Ascribing Kingdom, Power and Glory to him, 1 Chron. 29. 11. 13. 1 Tim. 1. 17.

Q Why doe we say Amen?

A In Testimony of our Desire, and assurance to be heard; the word Amen, signifying as much as either so be it, or so shall it be, Rev 22. 20, 21. 1 Cor. 14. 16.

F I N I S.

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Hall's Catichism:



At *Edinburgh*, the Twenty fifth day
of *November*, 1697. Years.

THE LORDS of His Majestie's Pri-
vy Council, Do hereby give full and sole
Power, Liberty and Warrant, to *Gilbert*
Hall Lieutennent of the Town of *Edm-*
burghs Company of Guards, or to such Persons
as he shall appoint, to Print, Vend, and Sell, an
Book, Entituled, *A Plain and Easy Explanation*
of the Assemblies shorter Catechism; And Dischar-
ges all other Persons whatsoever to Re-print,
Vend, Sell or Import the said Book for the space
of Nineteen Years, next after the Day and Date
hereof, Under the Penalty of Five Hundred *Marks*,
to be payed to the said Lieutennent *Hall*. or his
Assigneys, by and attour the Confiscation of the
saiDs Books to the said Lieutennent. and his Re-
presentatives, for their own Use and Behoove.

Extracted by Me
GILB. ELIOT

Cls. Srs. Conf.

